

== VISVA-BHARATI, NEWS ==



By Nandalal Bose

LIBRARY

Volume I.

July, 1932

Number One

FOREWORD

From a secluded shelter of a few students and educators the Santiniketan school has grown into an Educational Colony of varied departments of activity attracting scholars from far and wide and maintaining a civic life intimately linked up with the wellbeing of villages beyond its confine. The ideal of complete education that lies at the heart of our Institution has taken shape in classes for academic as well as applied knowledge, extending its zone from a wide range of artistic and scholarly activities to practical work in agriculture, dairy, tannery, weaving, as well as in medicine and sanitation. Due to this rapid growth along diverse paths of self-expression it has now become increasingly difficult for members of our Institution to take a wide view of the Visva-bharati as a whole outside their own immediate spheres of work which in order to be fruitful must be informed by the pervading spirit of an inner creative purpose. For friends who visit us for a short time there is a similar danger of emphasizing upon isolated items of work or forming a vague idea of our *Ashrama* life by a hurried attempt to deal at once with all its functions.

I welcome, therefore, the publication of this News Sheet which will fulfil a longfelt need if it can adequately acquaint us with details of work carried on in the different departments of our Institution presenting them in their natural co-ordination in an endeavour to realize the complete personality of Man.

SANTINIKETAN,

June 26, 1932.

Rabindranath Tagore

Visva-bharati

Rabindranath Tagore, the Founder-President, returned by aeroplane on 3rd June, 1932 after being the guest of Their Majesties the Shah of Persia and the King of Iraq for the previous six weeks.

...

All the offices of the Visva-bharati (except the Publishing Department) have been transferred from Calcutta to Santiniketan.

...

The following are the names of the office-bearers for the current year :

Charu Chandra Dutt

Vice-President.

Debendra Mohan Bose

Treasurer.

Rathindranath Tagore

General Secretary.

Kishori Mohan Santra

Asst. General Secretary.

...

The Annual Report for 1930-31 can be had on request from the General Secretary, Santiniketan.

Santiniketan

The opening dates for the different departments of instruction are as follows :—

The School 23rd June

The College 7th July

The School of Art 7th July

The Department of Research 7th July

The following changes have occurred in the staff :—

Sonam Ngo Drub and Misses Lila Roy and Purnima Choudhary have left.

Miss Asha Adhikary, Mohammed Ziauddin and S. Majumdar have joined.

Sriniketan

Except the Shiksha-Satra, which was closed as usual for five weeks, the activities of Sriniketan continued throughout the Summer.

Harry G. Timbres returned in the first week of May from a course of six weeks at the Ross Field Experiment Station at Karnal and has started his malaria survey in the surrounding villages.

Gour Gopal Ghosh made a successful tour throughout the Bank Area in connexion with the recovery of the loans due to the Co-operative Central Bank.

Dhirananda Roy has been deputed for a six months' course of training at the Y. M. C. A. School of Physical Training at Madras.

Eight students deputed by the Mayurbhanj State for a four months' course of training in co-operation and rural reconstruction are being given all facilities for studying the subjects.

The Shiksha-Satra opened on 2nd June with 25 boys, four of them being new-comers.

The Prospectus for 1931-32 can be had on request from the Sriniketan-Sachiva, P. O. Surul.

The long felt need of closer co-ordination between Santiniketan and Sriniketan has recently been met with the arrangements for a motor service which makes several trips to and fro between the two Institutions. This proved a great success at the end of the last term and has been started again since the 20th June.

J. Neumann has been appointed to take charge of the proposed Central Power House to supply electric current to both the Institutions.

Pages from a Traveller's Journal

By Amiya C. Chakravarty

We Enter Shiraz

The first few miles from *Bashkri* are an unrelieved monotony of drab, barren fields; grassless, treeless, yellowish brown wobbly mud stretches dully facing an arid rainless sky. Innumerable mountains and hillocks looking like dumped mud heaps raised ragged contours in the glittering horizon. Mule caravans passed with petrol, kerosine oil, Indian tea, and other imported produce. We met camels, sheep, occasional cows; groups of travellers stolidly journeyed with packs of provisions on their backs out of which the neck of "Doolches", leather water-bottles, peeped prominently. Every few miles we came across watch towers with sentries guarding the traffic route, military outposts were stationed in most inaccessible places, on bare rocks, and perilous ledges. At *Borazjan* which we passed on our way, there was a big gathering of civilian and military population awaiting the Poet and a great ovation was given to him. A few miles further in *Kutab Pyrezan* the chief of the Bashkri tribe Shakrulla Khan came to do honours to the Poet. The Bashkri tribe are of Turkish origin and still use a kind of Turkish dialect; they were unruly and a source of some danger to tourists passing this region. Under the present Persian regime, however, they have taken to peaceful methods of living and have been completely won over to civilization. After passing the *Dalaki* mountain we came to a small village named *Kunar Takhtak* where we took our lunch; it was then about half past two. We had to negotiate innumerable bare mountain sides with some sort of a road barely accommodating a motor car. There was nothing to greet the eye except occasional valleys which were a sanctuary of life and offered a few mud houses and date palm groves, runlets of water; sul-

pher springs. We had crossed *Mulloo*, *Rodak*, *Tang-i-Turkun*, before we came to *Kazroon* where we broke our journey. Some miles before we reached *Kazroon* the Mayor of the town, the Military Commander, and other prominent officials came in a car to escort the Poet and mounted military guards preceded us all the way to the town.

The Governor of *Kazroon* received the Poet on his arrival. A public holiday had been declared to celebrate the occasion, and the entire population, men, women and children had been waiting from the forenoon to greet their guest. We reached *Kazroon* at 5.30 P.M. and were accommodated in a famous garden over 500 years old, "*Bag-i-Nazar*." Thickly shaded by lime and lemon groves, canals circling the flower avenues, beautiful carpets spread out everywhere,—the garden was a mosaic of colours and quietude. The old architecture was in harmony with its surroundings. Lemon teas and light refreshments in Persian style, as well as iced sherbets were provided for the guests. The dinner was a big official function, at which were present the notables of the city as well as the distinguished visitors from *Shiraz*. There were toasts in honour of the Poet, and expressions of welcome from the Governor and representative citizens of *Kazroon*. The Poet offered his grateful thanks for the cordial reception. He said he felt deeply moved by the warmly human touch of the Persian people and the exquisite beauty of their country in springtime.

The air was fragrant with cherry blossoms, birds were singing in the cool garden foliage. Soft moonlight fell everywhere on the richly carpeted garden spaces surrounded by newly blossomed season flowers. Our hosts quickly departed wishing us good rest. The Poet was deeply moved and said to us—, "This is Orient.

How close one comes to the heart of its humanity. How simple and beautiful is the hospitality which is offered to its guests, and how generous. In China and Japan one finds the same delightful open-hearted welcome, this lavish splendour of unhesitating comradeship. The Persian climate too is hospitable."

We spent the night in *Kazroon* and left for *Shiraz* at 9 A. M. on the 16th of April by a path which led through a valley named *Mian-i-Kotal*, wooded with wild olive trees, pomegranate groves, and *Bulati*, a kind of wild chestnut which grows everywhere in profusion. There were green fields of wheat, rather pale and thin because of the especially scanty rainfall of this season. We must not forget to mention here that we saw *Akanda* and *Kul* trees on our way from *Bushire* to *Kazroon*, and that some trees locally called *Bid* were pointed out to us as possessing medicinal qualities in their bark and leaves which helped in curing malaria.

The mountain ranges now took their usual rocky character with boulders, stone ledges, trees and bushes offering variegated contrasts to the eye. This was wholesome after the unredeemed monotony of bare dumpy brown mud configurations of the *Bushire-Kazroon* road. The road was also decidedly better and ran swiftly to *Shiraz*. *Shiraz* emerged on the verge of the horizon as a green valley which gradually sifted itself into innumerable mud-walled gardens waving tall cypresses; emerald vine fields, carved house roofs, greens and grays and splashes of rich colours glimpsed through embroidered gate-ways of impressive architecture. We sensed a haunting quality of old world beauty, of a haven of rest rich with nightingales and rose bowers specially enchanting to travellers after toilsome jour-

neys in the rough mountains and barren desert plains.

It was midday in spring when *Shiraz*, the land of Saadi and Hafiz, of dreamers in paint and silver and ivory opened its welcome to the Poet of India. Mounted cavalry in resplendent uniform came galloping to escort him through the city gates.

An Omen

On his way to the Khalilabad Garden, in *Shiraz* on the morning of 18th April, the Poet stopped at the tomb of Hafiz. The deep quietude of the sacred spot, the simple beauty of the surroundings were impressive. We entered the chamber and sat down on the marble floor. Centuries seemed to roll by, and two great Poets of the East met face to face.

A big tome of Hafiz poems was brought to the Poet. He was asked to wish for something in his mind and open the book at any page. The poem which would thus appear would give a key to the possible realisation of the wish. This is known as a "Fal," or a prophetic omen. The Poet opened the book. The poem he found was the one which begins with the words "May the doors of tavern be opened..... we open it in the name of God." The key word we learnt was "OPEN" signifying progress and fulfilment. The Poet said that he had been thinking of the misery which religious bigotry had created in India, keeping its communities apart and checking the path to the freedom of our humanity. His wish was that India may break through the shackles of her own forging and come out of her prison house of sectarian passion. Obviously the omen was good.

A Village Health Programme

By Harry G. Timbres

The Fundamental Problem

It would seem to us that the first steps in approaching the village health problem would be :

(1) To find out what the health problem really is.

(2) To prevail upon the villagers to purchase co-operatively as much of the means of solving the problem as they are capable of doing.

Investigation of the village health problem involves as complete a medical study of the village as possible, including physical examinations of the villagers, malaria survey, investigation of tuberculosis, leprosy, hook-worm disease, dysentery, venereal disease, conditions surrounding child-birth, nourishment, economic and social organization and housing conditions.

Getting the villager's co-operation requires first getting his confidence chiefly through the practice of curative medicine and then educating him by every possible means to the point where he sees sufficiently clearly the importance and benefit of good health to be willing to do all he is capable of doing towards the co-operative purchase of it.

The district around Sriniketan is typical of the greater part of Western Bengal. Its economy is mainly dependent upon one crop,—Rice. This crop is harvested once a year. Rainfall and a few small rivers, all of which are in the so-called "dying" state, i. e., are silting up, are the sources of water. The district is highly malarious, and is subject at intervals of every four or five years to famine and epidemics of cholera. The population is almost static.

In this district we have chosen four villages as the limit within which our experiment is to

be carried on. The combined population of the villages is about 1200.

On their side they have agreed ;

(1) A Registered Co-operative Health Society is to be formed of which the members, heads of families, will pay monthly dues of 4 annas.

(2) The affairs of the Society are to be conducted by a Committee composed of representatives of each of the four villages and of the two doctors of the Sriniketan Medical Staff.

(3) Members of the Co-operative are to pay 20% more than the cost of their medicine, and a fee of 8 annas for house calls by the Doctor. These sums are to be paid in money if the member can afford them, but otherwise they are to be paid in organized sanitary work under the direction of the Committee for the benefit of the villages.

(4) Non members, that is, persons coming to the Dispensary from outside the four villages, or persons in these villages who do not join the Co-operative or who do not keep up their monthly dues, must pay double the amount paid by members for all medical services, and in money only.

(5) As proof of their willingness to co-operate with us, the villagers have agreed to erect by their co-operative efforts a two storey house of mud and thatch which is to be the Health Centre of the Four Villages. At the time of writing (July, 1932), this house has been completed. It represents an outlay in money and materials of Rs. 150/- and labour valued at Rs. 250/-, a total of Rs. 400/-.

For our part we have agreed ;

(1) To work in close co-operation with the Village Committee in every particular of the Medical Programme.

(2) To concentrate the greater part of our efforts in the four villages. In fact, we are planning our work so that there will be very little time for work outside of this area, at least for the next two or three years.

(3) All income from medical work in the Health Centre, that is, sale of medicine and Doctor's fees, are to be kept in the Treasury of the Health Society and used in promoting its affairs.

Objects and Methods of Work

As has been pointed out above, our work has two main objects :

(1) To investigate thoroughly the medical problem of our four villages.

(2) To determine how far village co-operation can be obtained in solving the problem.

In the Health Centre each patient is studied by physical and Laboratory examination and the course of treatment is followed up later in the home.

Permanent records are kept on cards, one card for each patient.

We have prepared maps of each village on the scale of 64 inches to the mile, showing each residence and other features of the village. Each residence is marked with a number corresponding to a number on the card in the index, so that by a glance at the map we can locate the residence of every person in the village. We shall use these maps in making graphic medical records, in locating and controlling outbreaks of epidemics and in locating the foci of endemic diseases, all of which information will be of value in developing preventive measures.

We are making a Malaria Survey of our district and are experimenting with methods for the prevention of malaria.

Health Education

Is being made a part of every phase of the programme. The proper dispensing of cheap effective medicine, the follow-up in the homes, the work with the Village Committee, explain-

ing to the villager every step in the scheme and the reason for it in terms which he can understand, inviting his co-operation at every point, all of these have great educational value.

Ante-natal clinics, demonstrations in the proper nourishment of growing children, organizing the labour of the village for sanitary work such as digging of drains, and clearing tanks and jungle, are on our programme to be taken up as time and staff permit, and all have their educational importance.

We think we can make the routine medical work have the greatest educational influence. We expect, however, to introduce as adjuncts to it other educational measures such as a course of lectures on village problems, including health, carried on every week throughout the year; the printing of a small health bulletin in the vernacular which will report current news in the villages and progress in the medical work; and poster, lantern-slide and cinema demonstrations if their use is indicated and we find we can afford them.

Just now we are at the beginning of our task. We think it is a task which very much needs to be done. By its very nature, the experiment must not be costly. But for a time at least, whose length cannot now be accurately judged, it must remain an experiment and will be dependent on the sympathy and active support of individuals and agencies who appreciate the necessity for this experiment. We think we have made a sufficiently hopeful beginning to justify the expectation that the amount of outside support needed will diminish rather than increase in proportion to the further development of the work and that the ultimate results evolving principles of Village Health Work in India will more than compensate for the support of our friends and for our own efforts.

VILLAGE MEDICAL DEPARTMENT,
INSTITUTE OF RURAL RECONSTRUCTION,
SRINIKETAN, P. O. SURUL, BENGAL.

Alumni News

The Asramika Sangha or the Alumni Association was inaugurated by the Founder-President in 1911 .

(a) to promote the ideals of service inculcated by the Visva-bharati, and

(b) to keep the alumni as a corporate body for the purposes of aiding the mother institution as well as each other in times of need.

All past students and staff of Santiniketan and Sriniketan who are not yet enrolled are requested to register their names either as life members or ordinary members.

Ordinary membership Re. 1/- per year

Life membership Rs. 20/-

At present the Sangha has

Ordinary members 50

Life members 26

At the last Annual Meeting of the Sangha the following office-bearers were elected :—

Rathindranath Tagore
Treasurer.

Dhirendra Mohan Sen
*Secretary and representative
to the Samsad.*

Santinimoy Ghosh
Assistant secretary.

Saroj Ranjan Choudhury
Kshemendra Mohan Sen
Rama Kar

Members of the Executive Com.

Pulin Bihari Sen

Nirmal Chandra Chatterji

Kshemendra Mohan Sen

Executive Com., Calcutta Branch.

All communications will please be addressed to the Alumni Secretary, Santiniketan.

Marriage—Amita Sen, daughter of Kshiti Mohan Sen was married to Dr. Ashutosh Sen of the Agricultural Department of the Dacca University on the 18th June, 1932.

Birth—A son was born to Mr. and Mrs. Gour Gopal Ghosh of Sriniketan on the 2nd June, 1932.

Notes & Queries

Wanted—Old copies of the first four Visva-bharati Bulletins will be gladly accepted at double their original prices or as donation to the Visva-bharati Office.

Visva-bharati News—A leaflet like the present copy will be published every month.



By Nandalal Bose

Annual subscription :—

Inland : One rupee per year including postage.

England : Two shillings per year.

U. S. A. : Fifty Cents per year.

Subscription may be remitted to :

General Secretary, Visva-bharati,
Santiniketan, Bengal.

**Table showing distribution of Visva-bharati Staff according to
Provinces and Countries
April, 1932**

Provinces or Countries	SANTINIKETAN		SRINIKETAN	
	Men	Women	Men	Women
Bengal ...	27	6	18	1
Bihar & Orissa ...	1	—	—	—
United Provinces ...	1	—	—	—
Bombay Presidency ...	5	—	—	—
Punjab ...	1	—	—	—
Hyderabad State ...	—	—	1	—
Ceylon ...	1	—	—	—
Germany ...	1	—	—	—
U. S. A. ...	1	1	1	1
Total ...	38	7	20	2

VISVA-BHARATI NEWS

If not delivered please return to :—
General Office, Santiniketan.

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== VISVA-BHARATI NEWS ==



By Kesava Rao.

Volume I.

August, 1932

Number Two

IDEALS IN EDUCATION

"In education, the most important factor must be the inspiring atmosphere of creative activity. And therefore the primary function of our University should be the constructive work of knowledge. Men should be brought together and full scope given for their work of intellectual exploration and creation ; and the teaching should be like the overflow water of this spring of culture, spontaneous and inevitable. Education can only become natural and wholesome when it is the direct fruit of a living and growing knowledge.

Rabindranath Tagore

Visva-bharati

A meeting of the Samsad (Governing Body) was held at Santiniketan on Sunday the 24th July, 1932 under the chairmanship of G. S. Dutt when it recommended to the Parishat (General Meeting) a series of changes in Statutes. The proposed changes will be immediately circulated to the members of the Visva-bharati and considered at a meeting of the Parishat to be held in the first week of December next.

The Samsad accepted the resignation of the Santiniketan-Sachiva (Local Secretary) and, in consideration of the difficulties of the present situation, has decided to keep the office of the Asrama-Sachiva in abeyance for the present ; the Karma Sachiva has been requested to take over the charge of the Santiniketan Office.

As recommended by the Santiniketan-Saniti the sixtieth year has been fixed as the *maximum age for retirement from service*.

...

Santiniketan

The number of new admissions this year has been as follows :—

School Classes— 13 boys, 3 girls

College Classes—35 " 3 "

Art Classes— 3 " 3 "

Research Classes—3 "

The following arrangements have been made in the distribution of work and of the staff members :—

Director of Sports—Nepal Chandra Roy.

Boys' Dormitory Supdt.—

Pramodaranjan Ghosh.

Rector—Miss Asha Adhikari.

Mr. Shahid Suhrawardy who has been connected for many years with the literary and artistic movements in several European countries and the League of Nations has joined

Santiniketan for a few months as a temporary Professor of Islamic Culture.

...

The President has moved over to "Konarka" where he used to live many years ago.

...

A class of boys and girls accompanied by Miss Asha Adikari, the Rector, spent a day at Sriniketan and were given a demonstration of the meteorological instruments. The Shiksha Satra boys in return spent a day at Santiniketan and mingled freely with the Shishu-vibhaga boys.

...

Sriniketan

The Annual General Meeting of the Visva-bharati Central Co-operative Bank Ltd. was held at Sriniketan on the 20th July. About a hundred Rural Societies were represented.

The moving of the Dispensary to the Benuri Centre since July 12 has resulted in enhancing its efficiency to a great extent and the number of male and female patients has increased considerably. Mrs. Rebecca Timbres also attends to the patients from 7 to 11 on all week days. The Malaria survey is going on intensively.

The Village Work Department has extended its activities towards Ruppur village, so that practically the whole of the Ruppur Union has come in touch with Sriniketan.

The following new additions have been made to the staff :—

(a) Girwar Sahai, Ph. D. (London) in Rural Research Dept.

(b) Lakeshwar Singh, an ex student of Santiniketan, who has returned after training in Sweden, will give part time manual training to the Shiksha-Satra boys.

(Continued on Page 15)

Shishu-vibhaga

(Primary Department)

By E. W. Arianayakam

One of the distinguishing features of Santiniketan School is the organization of the residential life of the pupils on the basis of a self-governing community. This was in accordance to one of the many prophetic visions of the Poet.

To give the proper atmosphere and opportunity for a full and free life, teachers and students live, as it were in a large happy family. The general life of the pupils outside class-hours is in the hands of the Student Assembly, (Ashram Sammilani). In addition they assist in keeping the Ashram grounds clean, in managing the kitchen, serving at table, attending on guests, helping the poor and needy, and nursing the sick. Work is divided under different departments and captains are elected at the monthly assembly meeting. Teachers are allowed to be present and take part as ordinary members, but have no vote.

One of the duties of the General Captain elected by the Student Assembly is to see that bells are rung at right intervals starting from the rising bell at 4-45 A. M. right up to the retiring bell at 9-45 P. M. Accidents do take place dislocating work and causing great inconvenience to the staff. But it is left to the Student Assembly to enquire and take necessary steps that such accidents do not recur. There is every opportunity to gain first hand experience by making mistakes and devising means to rectify them.

The Shishu-vibhaga is allowed to organize its own Shishu-Sammilani (Children's Assembly) and function as an autonomous body. This assembly meets weekly. Its function is to organize the various extra-curricular activities and look after the general welfare and interest of children both resident and non-resident.

There are 67 children in this department

Boys 38, Girls 29. Provinces represented are : —Bombay, United Provinces, Behar, Madras, Punjab and Bengal.

In keeping with the principle of self government, the entire work is placed before the children at the beginning of every new term, and they are requested to assume full responsibility for carrying it out. The Assembly has divided the work under the following departments.

1. Personal cleanliness.
2. Keeping the residential quarters clean and beautiful.
3. Health.
4. Garden.
5. Care of birds and animals.
6. Games.
7. Correspondence.
8. Studies.
9. Upasana (Period of silence).
10. Excursions.

A captain is elected for each department. It is the duty of the Captain to organize his department and carry out its functions and present a written report at the weekly meetings. President is elected at each meeting, and Srimati Asha Devi and the House Master are allowed to be present and take part as ordinary members. After each report is read sufficient time is allowed for discussion. Children of seven and eight get up with great confidence and criticise and offer helpful suggestions whenever necessary. It is encouraging to watch the growing interest taken in the discussions, by even the very shy and timid children, and responsibilities cheerfully accepted. They soon learn the great lesson of each one doing his bit to make their corporate life happy and thoroughly enjoyable.

This picture will not be a true one unless a word is said about the constant and watchful care of those responsible for the proper development and growth of the children. It is their deep sympathy and imagination that gives the children such a happy home.

Desire to keep the House clean and tidy naturally leads one to the temptation of constantly driving the children like a Tea-garden superintendent, or having it done by a servant, so much so that the children become too dependent and fail to learn the great lesson of self-motivation. The most difficult problem is just to know how much to help and when to help.

The group in the House is highly heterogeneous varying greatly in habits and manners according to their home environments. Some come from very well to-do homes where there are a large number of servants. They are used to having everything done for them. In addition they have suffered from the influence of over-affection of parents which has made them almost helpless.

The difference between the child that comes from a cultured home and one from a wealthy home without culture is marked. The conflict between these two types begins right from the start and the House Master has to be on the alert keeping in touch with every detail of the daily life of the children to be able to help them and bring harmony and goodwill.

In addition to this there is the greater problem of boys coming from different provinces and speaking different vernaculars. When the number speaking the same vernacular is small the difficulties are not very great. But if the number of any particular group increases then provincial peculiarities begin to come into play. It is striking to note the appearance of this parochialism at such an early stage. As the Non Bengali children begin to understand and speak Bengali another grouping takes place which is according to common interests and temperaments. At this stage children are suggested various projects in which real co-operation is necessary for the successful completion of the task. While actively engaged in this creative and co-operative enterprises deep friendships grow which outreach the narrow boundaries of provincial exclusiveness.

Some children are very fond of animals and birds. A rather unattractive country-bred dog was adopted by a group of children. Two of the members of this group were constantly giving trouble on account of their rather wild, unruly temperament and lack of consideration for their weaker comrades. It was difficult to get them to go for their baths at the right time and keep themselves clean. These two got deeply attached to the pet and volunteered to take care of the animal. They made a routine for her regular feeding, bathing and outing, and got so absorbed in this service that soon their habits and nature changed. They began to be the first to go for their baths as they required time to carefully bathe the dog. The same thing happened in the case of a few boys who got deeply interested in the study and care of plants and trees in the garden.

A very kind friend promised to present a pair of rabbits to the children. The group that enthusiastically undertook the project of building a very artistic dwelling for the new arrivals, was composed of varied and warring types. The unifying element was their love for the rabbits. By the time the house was completed happy understanding and helpful friendship prevailed. It is to be expected that the loving care of the pets would in turn influence their nature and develop considerate and chivalrous behaviour towards the weak.

In cases of breaches of discipline the Captain gives punishment to the offender. Under no circumstance is corporal punishment allowed. Children when allowed to punish their fellow students err on the side of over-doing it. At times severe punishments are given for trifling offences. The same punishment if inflicted by a teacher would be very much resented.

The personal relationship between the House Master and the children is such that the most effective punishment he can give is to stop the guilty one from entering into his room, and more powerful still is to stop speaking to him.

It is through such interplay of human and personal factors and genuine sympathy that children can be helped in developing that type of dependable character which alone can form the basis of successful self government.

Rice and Rural Reconstruction

By Hashem Amir Ali & Tara Krishna Basu

It is, during this month of July that the cultivation of rice begins. To those of us who come and go frequently between Sriniketan and Santiniketan it has become an every day experience to see the fields being ploughed by sturdy Santals with their tiny ploughs and miniature cattle. Within the last few weeks we have seen patches of fields here and there suddenly covered with green mantles; and their fascination for us, during these days when clouds move about restlessly at all hours, is so great that we have seldom thought of what this crop means to the well-being of this locality and consequently to ourselves. And yet, rice, at present, constitutes almost the entire basis of local economy in this region. Even in our own slightly raised and dry area where only about 66% of the land is under crops, as much as 93.7% of the *cultivated area* is under rice.

So important a part has this crop played in moulding the social organization of this as of other regions that if some means were available for tracing in detail its past and its future, the history and destination of the people also could have been fairly well ascertained. But we know so little of the past and still less of the future; and yet what little we do know is very interesting.

The following figures, for example, throw some light on the changes that have come about in rural economy during the past two hundred years: In the area covered by the Visva-bharati Co-operative Bank there are about 1,55,000 acres under paddy; and the population of this area is no more than 1,75,000 inhabitants. The lakh and a half of acres at the rate of 21 maunds of paddy per acre will yield 21,00,000 maunds of cleaned rice. On the other hand these 1,70,000

inhabitants, constituting say 34,000 families, and consuming each about 30 maunds of rice per year, would need only 10,20,000 maunds and would leave a surplus of no less than 10,80,000 maunds. Now rice is a bulky material and does not bear easy transportation. Since it could not have been exported to any great extent before the coming of the railways, it is evident that so much land could not have been given to that crop in those days. If the above approximations hold good, we can safely suppose that no more than half the present area under rice was given to that crop in former days. And, consequently, other crops must have occupied a larger percentage of the sown area and there must have been more pastures and better animals and more manure available for the fields that were cultivated. But now it is all rice and rice and rice of which about half is consumed in the locality and the other half is exported after being cleaned in the rice mills of Bolpur.

Let us see what part this export plays in the local economy. The area served by the Rice Mills of Bolpur coincides with the jurisdiction of the Visva-bharati Central Co-operative Bank, which covers the Police Stations of Bolpur, Nanoor and Illambazaar. This area as we have seen exports, making allowances for storage, 12,00,000 maunds of paddy, for which the cultivator gets (at the rate of Rs.1/8 per maund) Rs. 18,00,000. After paying an additional expenditure of about two annas per maund to the Middlemen, (which amounts to Rs.1,50,000) the Millowners buy the entire produce (12,00,000 mds) of paddy for about Rs.19,50,000. From this amount of paddy about 8,00,000 maunds of cleaned rice might be expected which, selling at an average rate of Rs. 2/10 per maund, would bring in a gross

income of about Rs.21,50,000 to the Mill-owners. But of this, Rs.19,50,000 have already been paid for the purchase of paddy, so that only two lakhs really remain. Out of this labour charges amount to about Rs. 90,000 (providing labour for 7,599 people throughout the year) ; fuel consumed costs no less than Rs. 45,000 ; clerical and supervisory service takes away another Rs.9,000 ; maintenance and repairs Rs.20,000 ; and other expenses Rs 1,000. If these were the only items to be taken into account the net profit for the 15 mills that are working would together amount to Rs.35,000. But if interest on capital outlay, which amounts to Rs.20,000 is also taken into consideration, the unremunerative conditions under which the mills are working becomes apparent : their average net income comes to no more than Rs. 1,000 per year or less than Rs. 100 per month.

The next items of interest are the export and import figures for the Bolpur Railway Station. Rice forms 98·5% of the exports in bulk and 95% according to money realized. How this sum of Rs. 21,00,000 obtained from rice alone, is distributed has already been shown, but if we analyze the destination of the Rs. 18,00,000 which we said went to the cultivators, we obtain some more interesting information. Figures obtained from the Collector's Office at Suri indicate that the Revenues paid to Government from these three Police Stations amounts to about Rs.2,00,000. Detail comparative analysis seems to justify us in regarding that double that sum i.e. Rs.4,00,000 goes to the intermediate interest-holders in land of whom there are, according to Census figures, 2,000 people in this area. Their income as rent from land would, therefore, amount to about Rs. 17/- per month. This leaves a sum of Rs. 12,00,000, which, divided among 20,000 cultivator families would give them an average in-

come in money of about Rs. 60/- per year or of Rs. 5/- per month. But of this small sum servants have to be paid in addition to their food and lodging and purchases have to be made of kerosene and salt and 'bidis' to say nothing of the marriages and funeral ceremonies that fall to all families. In reality therefore, hardly any one ever has any cash, except in the form of debts. When he gets hold of some money when his rice is sold it is such an unusual event that the cultivator hasn't the faintest idea of how to use it to his best advantage.

These figures are of course too general to be accurate, but when other things are kept in mind they present a fair analysis. One has to remember that Rice has already provided for the food and shelter and that these few rupees that fall into the cultivator's hands are really a sort of pocket money for each family. It does not, therefore, mean that if a peasant's income in cash is very limited he is necessarily impoverished and hungry and unhappy. It is quite possible that with his 'golas' filled with rice and the newly straw-thatched roof above his head he is leading a more secure life than some of the middle classes who earn so much more than him but who have to depend almost entirely on prices of commodities that rise and fall without paying much heed to whether they have food and shelter or not. To that extent the villager is better off, but when it comes to improving his condition, then comes the difficulty ; for where is the capital upon which he could draw ?

Thus, in regions like our own, Rice provides easy means of livelihood but prevents the standard of living from rising much above the bare minimum. It is Rice that feeds our peasants and it is Rice that keeps them poor — and what is worse — unambitious.

(Continued from page 10)

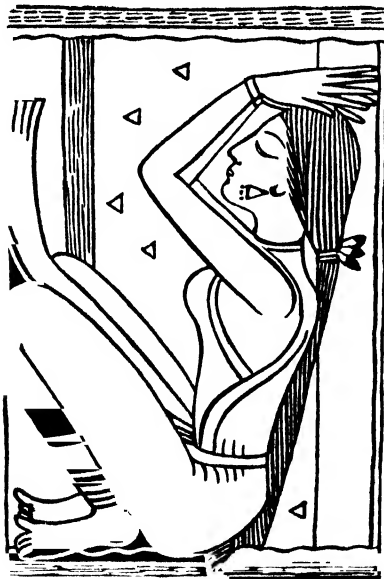
- (c) G. Neumann a young German Engineer has taken charge of the power plants of Santiniketan and Sriniketa and is carrying out a scheme of installing a central power-station.

Hemanta K. Sarkar, who worked in Ballavpur village for several years has been invited by Mr Elmhirst to take a further course of training in Weaving at Dartington Hall, in Devonshire.

...

Alumni News

Dhirendra Mohan Sen has left for Europe as a delegate to the International Educational Conference to be held at Nice in the middle of August.



By Nandalal Bose

Santi Lal Shah, who obtained his degree last year, is proceeding to Germany for Post-Graduate studies in Jaina Philosophy at the Bohn University.

Dr. Julius Germanus, who was for three years Professor of Islamic Studies reports a

most pleasant voyage home. After a holiday in Czecho-Slovakia, Dr. Germanus will resume his work as Professor of Islamic History in the University of Budapest.

An alumni book is being compiled in the Vidya Bhavana (Research Dept.) and all past students are hereby requested to send detail information about themselves, such as period of staying here with dates, subjects studied ; previous and subsequent academic distinctions obtained ; publications, if any ; present occupation and address ; as well as a photograph.

...

Notes & Queries

Obituary—We note with sorrow that Sankar Bose, one of the junior boys of Santiniketan was drowned while bathing near the mouth of the Hooghly where he had gone with his father for the summer holidays.

...

During the month of July there have been about 70 visitors in the Santiniketan Guest House from various parts of India.

...

The publishing of the Visva bharati News is bringing together a large amount of interesting news every month. Since space does not permit the inclusion of all items in this small pamphlet an attempt will be made to edit a mimeograph copy of more detail news for distribution in the Ashram itself. These news are helpful in creating a permanent record of interesting information in a chronological order.

Book Section

Indian Literature in China and the Far East by Probhat Mukherji : Librarian and Lecturer in Indian History, Santiniketan. Formerly Professor of Indian History, National

Council of Education Bengal. This study was started under Prof. Sylvian Levi and is published by the Greater India Society.

The Vidya-Bhavana (Research Department) has received a list of valuable and newly discovered books from Prof. S. C. Das who was at

Santiniketan for some time and is now a Professor at Nepal.

Three valuable xylographs dealing with Mahajana Buddhism and probably written about the 2nd century A. C. have been received from Ge-She Thub Tan-She Rab, the learned Mongolian Buddhist who was at Santiniketan for some time.

Visva-bharati Publications

The copyright of the Bengali works of Rabindranath Tagore has been transferred to the Visva bharati by the author. The Bengali works are being now printed and published by the Visva bharati Book-Shop:

Some Recent Works of Rabindranath Tagore

Vanusinher Patrabali—A collection of letters	...	...	Re. 1/-	[1930
Russiar Chithi—A collection of letters	...	...	Rs. 1/12, 2/4,	[1931
Banabani—A collection of Poems	...	...	Rs. 4/-	[1931
Sanchayita—A collection of Poems	..	...	Rs. 4/8, 3/8	[1931
Gita-Bitan—Part I—A collection of songs	...	...	Rs. 2/8, 3/-	[1931
-Part II—A collection of songs	Rs. 2/8, 3/	[1931

Catalogues issued periodically and sent gratis on application.

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Santiniketan, Bengal.

== VISVA-BHARATI NEWS ==



By Nandalal Bose.

Volume I.

September, 1932

Number Three

EDUCATION AND FOREIGN CULTURE

Let me state clearly that I have no distrust of any culture because of its foreign character. On the contrary, I believe that the shock of such forces is necessary for the vitality of our intellectual nature. . . . Though our assimilation of the European culture is imperfect and the consequent aberrations numerous, still it is rousing our intellectual life from its inertia of formal habits into glowing consciousness by the very contradiction it offers to our own mental traditions.

What I object to is the artificial arrangement by which this foreign education tends to occupy all the space of our national mind and thus kills or hampers the great opportunity for the creation of a new thought power by a new combination of truths. It is this which makes me urge that all the elements in our own culture have to be strengthened, not to resist the Western culture, but truly to accept and assimilate it, and use it for our food and not as our burden ; to get mastery over this culture, and not to live at the outskirts as the hewers of texts and drawers of book learning.

Rabindranath Tagore

Visva-Bharati

The General Secretary, Rathindranath Tagore, has taken over charge of the Santiniketan Office and is, in addition, doing the work of the Santiniketan-Sachiva until new arrangements can be effected.

Kalimohan Ghosh of Sriniketan is at present on a tour in South India, collecting funds for the Visva Bharati. He has already visited several Provinces and Native States and has been sending in encouraging reports. After visiting Hyderabad, Gwalior and other places in the Western India he is expected to return in the middle of September.

Santiniketan

To do away with the cumbrous effects of departmentalization in Education the Founder-President has placed both the School and College classes under the sole charge of Charu Chandra Dutt, the Upacharya (Vice President), and desires that the teachers of both junior and senior classes should be regarded as one group and work on an entirely co-operative basis. In order to facilitate this he has advised that all teachers should be designated as Adhyapakas.

Pramodaranjan Ghosh and Srimati Asha Devi will assist the Upacharya in managing the senior and junior classes respectively.

The following persons are to be welcomed in the staff :—

1. Bijoy Krishna Ghosh, B.Sc., as teacher of Zoology.
2. Sailajaranjan Majumdar, M. Sc., B. L., as lecturer of Chemistry.
3. Anil Kumar Chanda, B. Sc. in Economics London University, as a Lecturer of Modern Political and Civic movements.

4. Franck C. Bancroft of Princeton University and lately fraternal representative for the Christian Student Movement in America to the students of Lahore, as a Coach in European languages and advisor in student organization.
5. Norman Jacobsen, of Columbia University and originally from New Zealand, as an advisor in Educational Methods and athletic activities.

The following gentlemen visited the Ashrama on behalf of the Calcutta University to inspect the running of the College Department :

Dr. H. C. Mukerjee

Dr. U. N. Brahmacharya

Prof. N. C. Roy

They were satisfied with the educational facilities provided at the Santiniketan College and their formal report is awaited with interest.

The Festival of Varsha Mangal was celebrated with the usual ceremony and enthusiasm. The Poet was present both at the time of the Tree-planting in the afternoon and at the musical performance arranged in the evening, under the guidance of Dinendranath Tagore. Sri Gurusaday Dutt, the District Magistrate made a special visit to the Ashrama on this occasion.

Sriniketan

For the purposes of laying more emphasis on the scientific and technical phases in the general policy of the Institute, an Advisory Board has been appointed by the Samiti. This board consisting of 5 members only including the Sriniketan-Sachiva, who will be its Chairman, will assist him in keeping a more

(Continued on Page 23)

SHIKSHA-BHAVANA

The College Section at Santiniketan

By B. W. Tucker

The College Section is the youngest member of the Visva Bharati family. One might almost call it the step child of the family for it was not born out of great creative vision as were the other departments of the institution. Like Topsy it has 'just grown up', persisting in living on in our midst in spite of inadequate resources and with few friends. This will to live presages a manifest destiny for the College, and the current discontent with higher education gives us a clue to the direction it may take.

The dissatisfaction with the present system of education in vogue in India is universal, but the preoccupation of our national leaders with the pressing political and social problems of the day has caused educational reform to lag behind. The School at Santiniketan stands out as the one great effort to give creative and constructive expression to the demand for a better type of education. Not unmindful of the necessity for thorough-going reformation in other fields, we have maintained that we cannot expect India to find her rightful place in the great family of nations unless she maintains a true cultural basis for her new national life. Therefore we have kept an eye single to the education of the youth of India and have fought the battle for an education suited to our national needs, almost single-handed and with but little outside encouragement. Our distinction as pioneers in school education has brought students and guardians to us with the demand that we extend our experimentation to higher education. We have been unwilling to do this for the work we have already undertaken has taxed our resources to the limit, but almost above our protest students have come and we find a college practically forced upon us.

It is manifest that our college cannot justify its existence in a province where University education is already out of all proportion to primary education and where the very large number of university graduates without employment demonstrates the inaptitude and incongruity of our present system, if our college is only to be one among the many struggling colleges of Bengal. We should be false to the

demand of the students which called us into being if there were nothing unique in our character or ideals. It would be presumptuous for a college so young to categorically claim for itself such uniqueness, but at least we may say that we are free from the dead uniformity of those institutions which are under the domination of University regulations. The economic organization of India makes it difficult for us to maintain this charter of freedom, but we must always recognise that without it we must needs give up our struggle.

A free and independent India must look for leadership to institutions of higher cultural training which shall be developed on her own soil. It is not a narrow nationalism that demands that India free herself from the cultural domination of Oxford and Cambridge and those pale imitations of those universities to be found in India. It is a vital and fundamental requirement of any true education that it should not be divorced from the life of the country. We believe that in our Founder-President Rabindranath Tagore we have an epitome of all that is best in our ethnic culture united with a modern outlook upon life free from any retrogressive tendencies. We do not claim in Santiniketan to have fully comprehended his spirit but the influence of his spirit has created a most favourable atmosphere for the cultivation of a wholesome national education. Here too we have real freedom giving the highest scope for educational initiative and for the nourishment of the more humane side of life.

Indian University education has been rightly criticised as being too narrowly utilitarian. "Man shall not live by bread alone," and an education that seeks primarily to make men better bread winners fails to satisfy the highest and most persistent desires of man. The whole world is groping for deliverance from the ultra secularisation of education, bringing as it does the present moronic conditions of our present civilisation with its over emphasis upon the acquisition of knowledge to the neglect of the inspiration

Christopher Moore

Although not directly connected with Rabindranath and the Visva-Bharati, Mr. Christopher Moore was a distant admirer of the Poet and had great sympathy with the ideals of his institution. A retired judge of the Indian Civil Service in Burma and an Englishman by birth he still felt sufficiently close to Santiniketan to be in regular correspondence with one of its students, whom he had met in Burma itself and with whom he had evidently formed a genuine friendship so uncommon between people different so much in age and background. Several passages in his letters refer to the solace which the writings of the Poet gave his weary soul. He writes of lonely walks along secluded paths with the Gitanjali and his own thoughts as his sole companions. At another place referring to the honour shown to the Poet at Oxford, he says that he was never more proud of his Alma Mater than at this recognition of genius where genius certainly was.

Mr. Moore was evidently a bit of a poet himself and the few verses given below selected from an unpublished poem of his, called *In Praise of Folly*, written in the strain of old Khyayam, depict a dissatisfaction with things as they exist along with a vague hope that after all this sorry state of things is, perhaps, not as bad as it seems. And yet, the author of these lines committed suicide not very long ago. It is sad to realise that an invitation to come and live at Santiniketan had been sent just too late. Is it possible that his restless soul might have found peace here?

The last six quatrains of this poem are as follows : —

I sometimes think we too perchance were brought
Into this world some sense or senses short—

And yet, when all's said, most men seem to find
Their lives no Burden, but a pleasing Sport.

For though we flock to hear the Parson tell
His antique Parables of Heaven and Hell

The Faith we really base our Lives upon
None other is than "Vive la Bagatelle".

Yet, O my fellow-malcontents, who need
To feel the weight of some less flimsy Creed,

Some worthier Fealty, record we here
This parting Protest ere we close the Screeed

What, drag us forth reluctant from our Bed,
To play with Toys we never coveted

And then, the Toys all broken, send us back
To close our eyes once more, in Doubt and Dread.

Force us to play a sort of Dumb Crambo
The hidden word whereof we may not know,

At last, if all be true to damn us quite
For playing badly. Ah, the sorry Show.

Ah well, 'twill soon be o'er, a merry Bout,
And one by one the cheerful Lights go out,

And then, it may be, One behind the Scenes
Will tell us Players what 'twas all about.

Nitindranath Gangulee

Words utterly fail to convey the bereavement we feel at the passing away of the Poet's only grandson Nitindranath from our midst. Those of us who were here last year cannot fail to remember his charming and youthful personality, and the loss we felt at what we then considered a temporary separation. He left for Germany in April, 1931 and letters assured us of his health and progress, until news suddenly arrived some two months ago that the tuberculosis which had been suspected some time back had appeared in unmistakable form. His mother, Mira Devi, left for Europe last July and was able to be with him during his last moments, in the beginning of August. His temporary separation has become permanent, but each one of us who knew him shall, as long as we ourselves live, carry the picture of his youth, beauty and charm within the innermost recesses of our being. And later—who knows whether this separation will be eternal?

The following are passages from a letter written by Mr. C. F. Andrews who was present at Schomberg to the Poet :

"We were able to complete every thing in connexion with Nitu's last resting place in the village grave yard at Schomberg where his body rests among the village people who have been buried there. It would be difficult to find a more beautiful spot where Nature sheds her beauty so lavishly on every hand. There is a pine forest always musically whispering as the wind passes through its branches. It is at the very edge of this that Nitu has been laid to rest as far as his dear earthly remains are concerned. The grave has been already covered with beautiful growing flowers and a tree with its young slender stem waves its tender branches at the foot of the grave. It is a flowering tree in summer and now the red berries on it are providing food for the birds which love the place. Far away to the distant horizon in front the valley with its green fields and gardens stretches out while the village nestles below in a covert of the hill side and the church tower stands out against the sky. We are very anxious that Naudalal should make with his own hands a covered brass design which will contain a text from your own hand. Thus a memorial in this German land of love and friendship for India will bind the two peoples together. It would be quite impossible to describe the lavish affection which has come from these dear people and has turned sorrow almost with Joy."

A touching tribute has been paid to the deceased by his father Dr. Nagendranath Gangulee who has arranged for a 'Nitu Memorial Bed' in the Pearson Memorial Hospital which will be for the service of the Ashrama and the villagers if they need treatment as in-patient. He also wishes a few articles of furniture belonging to Nitindranath, which are to be sent direct from Munich to be used in connexion with the bed and an appropriate inscription to be placed at the head of it with some Bengali words from Rabindranath.

(Continued from page 19)

of spirit and the cultivation of soul. Aligarh and Benares represent a protest against secularism but they can scarcely hope to avoid the equally dangerous evil of communalism. Santiniketan lays emphasis upon the spiritual but avoids the pitfall of sectarianism. At the same time we do not drift into the vagueness of eclecticism by trying to reduce all religion to its least common denominator but learn to co-operate in a corporate spiritual life in which there is a mutual sharing in a natural manner.

The College in Santiniketan is not a community by itself but an integral part of the larger community. One of the distinctive features of the whole institution is the family spirit which prevails. Education here is not preparation for life but life itself. In the better type of modern schools and colleges the students are taught to think for themselves in their own little juvenile world which does foster the growth of personality and is a great improvement over the old type of transmitted education. We too attempt to avoid the handing down of ideas and ideals from teacher to student but we have the advantage of a larger inter-play of personalities than elsewhere. Santiniketan is almost the world in miniature. Here adult and youth, male and female, Occident and Orient meet in the intimacy of the family relation. Although we live in an Ashrama we are not isolated from the great currents of life and thought. We are an institution unburdened with institutionalism.

Our situation in the heart of a great agricultural section makes it easy for us to keep in touch with the village life, of necessity for many years to come the real life of India. While we are not unconscious of our responsibilities to the underprivileged of the villages, as a college we are not so much interested in any actual work of village uplift as we are in the reconstruction of our own appreciations and attitudes towards rural life. It is not so much what we can do for the village that concerns us as what the village can do for us in creating in us a sympathetic understanding

of village folk and their problems. Through close co-operation with the Department of Rural Reconstruction we hope to do this in a natural manner.

One of the most striking aspects of modern India is the rapidly increasing share that Indian women are taking in public affairs of the country. In recognition of this fact most of the colleges are opening departments for women. Santiniketan has long been in the vanguard of the movement for female education. Believing as we do in the unity of all life we have not created a separate Woman's Department but have long welcomed women as equal members of our corporate life. Our experiment with co-education has been criticised by our more conservative fellow countrymen but in our years of experience not a single incident has occurred to give us reason to doubt the wisdom of our policy. Living in a progressive community that enjoys the influence of the family who have been pioneers in the movement for the emancipation of women, our girls find a natural atmosphere of freedom for the full development of their personalities unrestricted by outworn conventions. Here they are thrown into living and direct contact with the finest expression in modern Indian art, music, literature and drama. They are also guided into the understanding of the ideals and arts of home making. Because women have not yet felt the pressure of economic competition as men have it is possible with them to develop a non-utilitarian education in a larger way. Without turning back upon our ideal of co-education it is our hope that the guardians of the young women of Bengal may appreciate the unrivalled opportunities that Santiniketan furnishes for the education of women and that large numbers of young women may come to us for their education.

We would humbly recognise that we have not attained to excellence as a college as yet but we believe that foundations are being laid for a college education in Santiniketan that shall be worthy of the support of all those who face the future with hope and confidence.

(Continued from page 18)

efficient supervision and record of activities both in the Institute and in the villages.

The new outline of work and budget for 1932-33 provides for intensive research and extension work in a group of four villages to be carried on by a committee consisting of Dr. Harry Timbres, Dr. Amir Ali and Dr. Girwan Sahai. It also puts the agricultural work of the Institute on a firmer basis and includes experimentation with Bees, Goats, Ducks and Fish. The unavoidable absence of Kalimohan Ghosh, the Village Work Superintendent, has delayed any definite additions in the extension work. But it is hoped that in consultation with him the area in which intensive work is to be done will be clearly marked out. The Industries Section is to have an artist on the permanent staff and the Shiksha-Setra and other educational activities are awaiting the arrival of Dr. Dhirendramohan Sen and Dr. Prem Chand Lal when, in consultation with them and Lakeshwar Sinha, a clear educational policy will be formulated and subjected to the Founder-President for approval.

Dr. Brahmacharya, famous for his work in Kala-azar, visited the medical section and expressed great interest in the malaria maps especially as they separated the factors of malaria and Kala-azar in the villages.

News and Notes

Dr. and Mrs. A. A. Bake who left for an extended tour in Southern India last March have given several concerts in Ceylon, Travancore and other places. We learn that Dr. Bake has been laid up with fever during the last few days but we are looking forward to having them amidst us after the Puja holidays.

Mira Devi accompanied by Dr. Dhirendra-

mohan Sen who left Europe on the 26th August by S. S. Victoria will arrive here shortly.



Bonbihari Ghosh

The following teams entered for the Sarbesh Cup Football Tournament.

1. Santiniketan School A Team.
2. " " B Team.
3. " " C Team.
4. " College Team.
5. Staff and Ex-students Team.
6. Sriniketan Team.
7. Bhubandanga Team.
8. Santal Team.

The first two of these came in the finals, and the prizes were given away by Pratima Devi to the A Team which was the final winner.

About 90 visitors from different parts of India resided at the Santiniketan Guest House for short periods during the last month.

Book Notes

PARISHESH—Is a new volume of poems by Rabindranath, and contains a large number of those that have not been previously published. It has been attractively printed on Japanese paper, and bound in Japanese style with the cover-design by the Poet himself.

GEETA BITAN, Vol. III—The three volumes of the Geeta-Bitan form the first complete edition of all the songs composed by the Poet. The third volume which has recently been released from the press contains those composed during the last 8 years—1924—1932.

The following Research Memoirs of the Vidya-Bhavana have been published by the General Office, Visva-Bharati :—

1. **THE CATUHSATAKA OF ARYADEVA** : Sanskrit and Tibetan Texts with copious extracts from the commentary of Candrakirtti. By Vidhushekhara Bhattacharya.

2. **MAHAYANAVIMSAKA OF NAGARJUNA** : Reconstructed Sanskrit Text, the Tibetan and the Chinese Versions with an English Translation. By Vidhushekhara Bhattacharya.

3. **NAIRATMYAPARIPROCHA** : By Sujit Kumar Mukhopadhyaya of Vidya-Bhavana.

4. **SCHOOLS AND SECTS IN JAINA LITERATURE** : Being a full account compiled from original sources of the doctrines and practices of Philosophical Schools and Religious Sects mentioned in the canonical literature of the Jainas. By Amulya Chandra Sen of Vidya-Bhavana.

Some Recent Works of Rabindranath Tagore

Banabani—A collection of Poems	...	...	Rs. 4/-	[1931
Sanchayita—A collection of Poems	...	...	Rs. 4/8, 3/8	[1931
Geeta-Bitan—Part I—A collection of songs	...	...	Rs. 2/8, 3/-	[1931
" Part II "	...	...	Rs. 2/8, 3/-	[1931
" Part III "	...	...	Rs. 1/8/- 2/-	[1932
Parishesh—A Book of Poems	Rs. 2/8/-	[1932
Kaler Jatra—A collection of Dramas	As. -/8/-, -/6/-	[1932

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VISVA-BHARATI NEWS



By Nandalal Bose.

Volume I.

October, 1932

Number Four

WIRE TO MAHATMA GANDHI

Santiniketan, 19. 9. 32.

"It is worth sacrificing precious life for the sake of India's unity and her social integrity. Though we cannot anticipate what effect it may have upon our rulers who may not understand its immense importance for our people we feel certain that the supreme appeal of such self-offering to the conscience of our own countrymen will not be in vain. I fervently hope that we will not callously allow such national tragedy to reach its extreme length. Our sorrowing hearts will follow your sublime penance with reverence and love."—Rabindranath Tagore.

MAHATMAJI'S REPLY

Poona, 20. 9. 32.

Gurudev, Santiniketan.

"Have always experienced God's mercy. Very early this morning I wrote seeking your blessing if you could approve action and behold I have it in abundance in your message just received. Thank you."—Gandhi.

Visva-Bharati

Rabindranath, accompanied by Suren Kar and Amiya Chakravarty, left for Poona on the afternoon of the 24th September, to meet Mahatma Gandhi. The party is expected back by the first week of October.

...

Santiniketan

Mahatma's Fast

Mahatma Gandhi started his fast on the 20th of this month. On the morning of this day Rabindranath addressed the inmates of Santiniketan and Sriniketan and explained the significance of this supreme sacrifice by the greatest living personality of India. All the departments of the institution remained closed and the day was observed in solemn silence. Groups of workers and students went about the surrounding villages to acquaint the villagers with the grave implications of the Mahatma's offering and urging on them the need of the immediate removal of untouchability. On the afternoon of the 21st, there was an open-air gathering of the villagers of all castes at Santiniketan. A few representatives of the 'untouchables' received and garlanded the President, who then made a touching appeal to the audience to do away with the inhuman treatment of their fellow-beings. All the members of the gathering, including the orthodox Hindus—men and women—accepted the light refreshment served by some Hindus of the lowest castes.

...

Waterworks at Santiniketan

When the President visited China in 1923, Mr. Kadoorji of Shanghai made a donation of Rs. 10,000 for waterworks at Santiniketan. Since that time several attempts have been made to sink tube-wells but without success. In despair the Government Irrigation depart-

ment was approached and requested to make a survey of the neighbourhood and to submit estimates for the supply of water either from the bed of the Kopai river or from an artificial lake to be constructed near Santiniketan. As the cost of both these schemes was prohibitive, a fresh attempt at sinking tube-wells has recently been made and this time with success. The credit is due to Mr. A. K. Biswas for having discovered an unfailing source of pure water where such firms as Messrs Scott & Saxby, The Texas Tubewell Co. and others have failed. The order has been placed for the completion of the works with an electric pump and a twelve-thousand-gallon tank on a thirtyfive-feet-high tower. It is expected that there will be a regular supply of tap-water at Santiniketan immediately after the Pujah Holidays.

...

New Electric Plant for the Visva-Bharati

The Power House at Santiniketan has a collection of various types and sizes of oil engines and dynamos installed at different stages in the growth of the institution. The authorities now have decided to sell all the old machineries and instal a new power-plant that will have the capacity to meet adequately the demands of Santiniketan for some years. The order has already been placed with the Universal Trading Co, Calcutta, and we believe that the new installation will be completed by the end of this year. With the new arrangement it is hoped that Sriniketan will be provided with electric current from the Central Power House at Santiniketan.

...

Sj. Bijoy K. Ghosh, B. Sc. has been appointed as an *adhyapaka* of Science in the Patha-bhavana. He is now busy in fitting up a small laboratory for the young pupils at Santiniketan.

(Continued on Page 30)

The Twentieth September.*

Rabindranath Tagore

A shadow is darkening today over India like a shadow cast by an eclipsed sun. The people of a whole country is suffering from a poignant pain of anxiety the universality of which carries in it a great dignity of consolation. Mahatmaji who through his life of dedication has made India his own, in truth has commenced his vow of extreme self-sacrifice.

Each country has its own inner geography where her spirit dwells and where physical force can never conquer even an inch of ground. Those rulers who come from outside remain outside the gate and directly they are called away from the cloud-topping tower of their foreign possessions, the stupendous fabric of unreality vanishes in the void. But the great soul who achieves victory through the power of truth continues his dominion even when he is physically no longer present. And we all know such achievement belongs to Mahatmaji. And the fact that he has staked his life for a further and final realisation of his hope fills us with awe and makes us think.

At this solemn moment we have a cause for fear. It is our unfortunate habit to reduce the truth that belongs to the inner spirit into signs and observances that are external and after a cheap welcome to bid it adieu. Our leaders have requested us to observe fasting for this day, and there is no harm in it. But there is the risk of some unthinking people putting it in the same category with the fasting that Mahatmaji himself has begun to observe. Nothing can be more disastrous for

us than the utter lessening of the value of a heroic expression of truth by paying it the homage of a mere ceremonial expression of feeling by a people emotionally inclined.

The penance which Mahatmaji has taken upon himself is not a ritual but a message to all India and to the world. If we must make that message our own we should accept it in right manner through a proper process of realisation. The gift of sacrifice has to be received in a spirit of sacrifice.

I let us try to understand the meaning of his message.

From the beginning of human history there has continued the cleavage between classes, some favoured by circumstances exploiting the weakness of others and building the stronghold of their own pride of superiority upon the humiliation of a large section of the community. Though this practice has been prevalent for long yet we must assert that it is against the true spirit of man. No civilised society can thrive upon victims whose humanity has been permanently mutilated, whose minds have been compelled to dwell in the dark. Those whom we keep down, inevitably drag us down and obstruct our movement in the path of progress; the indignity with which we burden them grows into an intolerable burden on the whole country; we insult our own humanity by insulting Man where he is helpless or where he is not of our own kin.

Today there are thousands in India, confined in prisons indefinitely and without trial, inhumanly treated, and there can be no doubt that not only they are a heavy burden upon the government but they permanently lower its dignity. The contemptuous vindictiveness

* The English translation of the President's address at Santiniketan on the morning of the 20th Sept. 1932 when Mahatma Gandhi began his fast.

ruthlessly pursued against prisoners, whether political or belonging to other classes, reveals the primitive barbarism lurking in the dark recesses of civilisation, perpetually burdening it with hard problems and tainting its soul. We on our part in India have banished a considerable number of our own people into a narrow enclosure of insult branding them with the sign of permanent degradation. A dungeon does not solely consist of a brick and mortar confinement, but setting narrow limits to man's self-respect is a moral prison more cruel for victims than the physical one and more demoralising for those who encourage it passively or with pious fervour.

The concrete fact of inequalities between individuals and races cannot be ignored, but to accept it as absolute and utilise it to deprive men of their human rights and comradeship is a social crime that multiplies fast in its heinousness. We, who imagine ourselves superior to those whom we have tied down to their abasement are punished by enfeebling them and losing them from us. The weakness engendered by such alienation has been one of the principal causes of defeat in all our historical conflicts. Where numerous divisions have been made among the people by dark gaps of dishonour, balance is upset and social structure is ever in danger of toppling over. The signs of such trials are not lacking in the Western Continents where the chasm between wealth and want is widening and is darkly nourishing earthquakes in their depth. The moral channels of communication should never be obstructed if man must be saved from degeneracy or destruction.

Mahatmaji has repeatedly pointed out the danger of those divisions in our country that are permanent insults to humanity but our attention has not been drawn to the importance of its rectification with the same force as it has been to the importance of the Khadar. The social inequities upon which all our

enemies find their principal support have our time-honoured loyalty making it difficult for us to uproot them. Against that deep-seated moral weakness in our society Mahatmaji has pronounced his ultimatum and though it may be our misfortune to lose him in the battlefield, the fight will be passed on to everyone of us to be carried on to the final end. It is the gift of the fight which he is going to offer to us and if we do not know how to accept it humbly and yet with proud determination, if we cheaply dismiss it with some ceremonials to which we are accustomed and allow the noble life to be wasted with its great meaning missed, then our people will passively roll down the slope of degradation to the blankness of utter futility.

It is not possible for us to realise what effect Mahatmaji's action will have upon the people who govern us, and today it is not the day for us to discuss its political aspect. Only one thing we must make clear to those who seem to have our destiny in their hands. We have observed that the English people are puzzled at the step that Mahatmaji has been compelled to take. They confess that they fail to understand it. I believe that the reason of their failure is mainly owing to the fact that the language of Mahatmaji is fundamentally different from their own. His method of protest is not in accord with the method which they usually follow in cases of grave political crisis. I ask them to remember the terrible days of atrocities that reddened in blood at their door when a dismemberment was being forced between Ireland and the rest of the United Kingdom. Those Englishmen who imagined it to be disastrous to the integrity of their Empire did not scruple to kill and be killed, even to tear into shreds the decency of civilised codes of honour. The West is accustomed to such violent outbursts in times of desperation and

therefore such a procedure did not seem strange to them though to some of them it must have appeared wrong. The dismemberment of a large portion of Hindu society is certainly fatal to its wholeness and when all our appeals are stubbornly dismissed the reason should not be incomprehensible to other people as to why Mahatmaji is voicing the extreme form of protest on behalf of India. I ask them to imagine what would have happened when the Roman Catholic community of England suffered from a forcible deprivation of its common rights, if some foreign power would come and with efficient benevolence alienate them from the rest of the nation. Very likely the people would resort to the method of protest which they consider as honourable in its red fury of violence. In our case the feeling may be similar though Mahatmaji has made use of its expression which is his own. The message of nonviolence so often expressed by him in words and in deeds finds today its final exposition in a great language which should be the easiest to understand.

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The fact stands out clearly to-day that the Divinity dwelling within the heart of man cannot be kept immured any longer in the darkness of particular temples. The day of the *Ratha yatra*, the Car Festival, has arrived when He shall come out on the high-way of the world, into the thick of the throng of men. Each of us must set to work to build such a car as we can, to take its place in the grand procession. The material of some may be of value, of others cheap. Some may break down on the way, others last till the end. But the day has come at last when all the cars must set out.

I feel proud that I have been born in this great age. I know that it must take time before we can adjust our minds to a condition which is not only new, but almost exactly the opposite of the old. Let us not imagine the death-struggle of the doomed to be a sign of life. Let us announce to the world that the light of the morning has come, not for entrenching ourselves behind barriers, but for meeting in mutual understanding and trust on the common field of co-operation; never for nourishing a spirit of rejection, but for that glad acceptance which constantly carries in itself the giving out of the best that we have.

Rabindranath
(*The Way to Unity*)

(Continued from page 26)

The Institution closes on the 3rd October and will re-open on the 4th November for the Pujah Holidays.

...

The Pearson and the Ram Mohan Roy memorial days were observed with usual ceremonies on the 24th and the 27th September respectively.

...

The following are some of the important changes in the distribution of work :—

F. C. Bancroft—Boys' Dormitory Supdt,
D. M. Sen—Director of Sports, to relieve
P. R. Ghose and N. C. Roy respectively.
Nripendra N. Dutt, has left.

..

The people of the neighbouring village of Bhubandanga (consisting mainly of the 'untouchables') invited the inmates—men and women, of Santiniketan to dine with them on the evening of the 24th September. The guests of the evening included many orthodox Hindus.

...

The following have become life-members of the Visva-Bharati :—

1. Rao Bahadur Thiruvengadathan Chettiar.
2. S. J. Atul Prosad Sen.
3. S. J. Ramananda Chatterjee.
4. Mr. L. K. Elmhirst.
5. Mr. D. J. Irani.
6. S. J. Nalini Ranjan Sarkar.

...

We thankfully acknowledge the following donations during the last financial year (October to September).

The Maharaja of Pithapuram Rs 1,000—0—0
Miss Hilda Cashmore and

Mr. Eric Hayman	Rs 30—0—0
Mr. W. N. Edwards	Rs 65—14—0
Haverford Friends School	Rs 54—0—0
Govt. of Bengal	Rs 3,000—0—0
Mr. C. F. Andrews	Rs 4,500—0—0

Maharaja of Bansda	Rs 500—0—0
Rolland Hamiltan	Rs 50—4—0

...

The "Rabindraparichaya Sabha", which was formed with the object of a closer understanding of the manifold character of the life and work of Rabindranath is to be congratulated on the standard they have attained this year. The Patrika-Vibhaga (The Magazine Section) and the Patha Chakra (The Study Circle) have been revived and a new section named the 'Sangit O Abhinaya Vibhaga' (Music and Drama Section) has been opened under the guidance of Dinendranath Tagore. The following are the office bearers for the current session :—

Presidents : { Vidhusekhara Bhattacharya.
Kshitimohan Sen.
General Secy.—Amiyachandra Chakravarti.
Asst. General Secy.—Sudhir Ch. Kar
Treasurer—Kishorimohan Santra.

The Patrika Vibhaga is entrusted with the management of a quarterly journal entitled "The Rabindra-Parichaya Patrika" (in manuscript form) and the task of bringing out, if possible, an annual printed publication of articles selected therefrom. Bijanbihari Bhattacharya, the editor of the Patrika, is to be congratulated on the production of the excellent autumn issue of the journal, with beautiful illustrations and valuable contributions from the able pens of the Poet, of Dinendranath Tagore, Nandalal Bose and others.

The 'Patha-Chakra', which regularly meets once a week to hold discussions on the works of Rabindranath has succeeded in attracting the attention of the inmates of the Ashrama. The credit of re-organising and popularising it, goes to Prabhatchandra Gupta, the Secretary of the section.

Other sections are also doing good work in their respective spheres. Special mention

should be made of occasional meetings arranged under the auspices of the Sabha, where Sja. Amiyachandra Chakravarty, Nandalai Bose, Dinendranath Tagore and Dr. Harry Timbres among others, made valuable contributions.

...

The latest drama of Rabindranath, *Kaler Yatra* (The Car Festival) has been staged at Santiniketan under the direction of Dinendranath Tagore by the students and the staff of the Visva-bharati. Admission was by tickets—the proceeds having been set apart for welfare work among the 'untouchables'. The play was dedicated by the author to Sja. Saratchandra Chatterji. On the occasion of his anniversary celebration it was intended to be staged in Calcutta but the idea was dropped in consideration of the situation created by Mahatma's fast.

...

It has now become a necessary item on their programme for the members of the Visva-Bharati to organise musical performances in Calcutta in order to run some of the sections of the institution which have not yet been endowed. The musical performance "Varshamangal" was to have been produced in Calcutta at the end of September with this purpose. The authorities, however, decided to abandon the programme considering the tense atmosphere of the country.

Alumni News

Dr. Sashadhar Sinha B. Sc. Econ), Ph. D. (London) arrived in Calcutta on the 9th of September, having been abroad for a few years. He spent most of his time at the University of London, London School of Economics.

...

Sja. Kshemendramohan Sen was sentenced to four months' imprisonment in August in connection with the Civil Disobedience Movement.

Marriage :—Dr. Manilal Patel, Vidya-bhavana, Santiniketan to Sja. Kamala Rai at Mota Kalala, Dt. Baroda on the 13th of May, 1932. Mrs. Patel is now studying at Santiniketan where her husband is one of the members of the staff.

Sja. M. C. De, Principal, Government School of Arts Calcutta to Sja. Bina Devi on the 27th September in Calcutta.

...

Birth :—A son to Mr. and Mrs. Manindra Bhusan Gupta, formerly of Kalabhavan, Santiniketan, this month.

...

The following have become life-members of the Ashramika-Sangha (Alumni Association) :—

Sja. Lila Roy.

Sja. Rama Kar.

Sja. Govinda C. Chaudhury.

Sja. Saroj R. Chaudhury.

Sja. Satyendra N Bisi.

The old students and staff of Santiniketan



Jadupati Bose

and Sriniketan are eligible for the membership of the "Ashramika Sangha." Those who are interested in the mother institution are

requested to register themselves either as ordinary or as life-members, as early as possible. The general annual meeting of the Sangha will be held, at Santiniketan on the 22nd of December, 1932. Subscription for Life Members - Rs 20/. For Ordinary Members, Re. 1/- per annum.

...
We welcome Srimati Gouri Bhanja-Chaudhuri, who will be with us at Sriniketan, her husband Sj. Sontosh Bhanja-Chaudhury having been appointed in the craft section.

Sriniketan

Dr. D. N. Roy, Research Entomologist, School of Tropical Medicine, Calcutta, visited Sriniketan and made valuable suggestions regarding the malaria survey. He expects to return in December to remain for one month to assist further in the work.

...
Dr. J.-K. Bhattacharya, M. B., D. P.H. has

joined the staff at Sriniketan and will assist Dr. Timbres in the Benuria Health Work.

...
Sjs. S. M. Banerji and P. Dasgupta have joined the medical staff here. They were specially trained as mosquito-dissectors by R. C. Strickland, School of Tropical Medicine, Calcutta, and will work in this capacity under Dr. Timbres. This is the most important part of the malaria survey in determining the carrier species of anopheline mosquitoes and their relative importance in the district. It is hoped that at least 20,000 mosquitoes will be dissected and examined before the end of this year.

...
The following has left :

Sj. Sachimohan Bhowmik.

And the following has joined :

Sj. Santosh Bhanja-Chaudhury.

Sriniketan closes on the 1st October and reopens on the 15th October for the Pujah Holidays.

Some Recent Works of Rabindranath Tagore

Banabani—A collection of Poems	...	...	Rs. 4/-	[1931
Sanchayita—A collection of Poems	...	...	Rs. 4/8, 3/8	[1931
Geeta-Bitan—Part I—A collection of songs	...	...	Rs. 2/8, 3/-	[1931
" Part II "	...	...	Rs. 2/8, 3/-	[1931
" Part III "	...	...	Rs. 1/8/- 2/-	[1932
Parishesh—A Book of Poems	...	...	Re. 2/8/-	[1932
Kaler Yatra—A collection of Dramas	...	...	As. -/8/-, -/6/-	[1932
Punascha—A collection of Poems	Rs. 1/8/-	[1932

Catalogues issued periodically and sent gratis on application.

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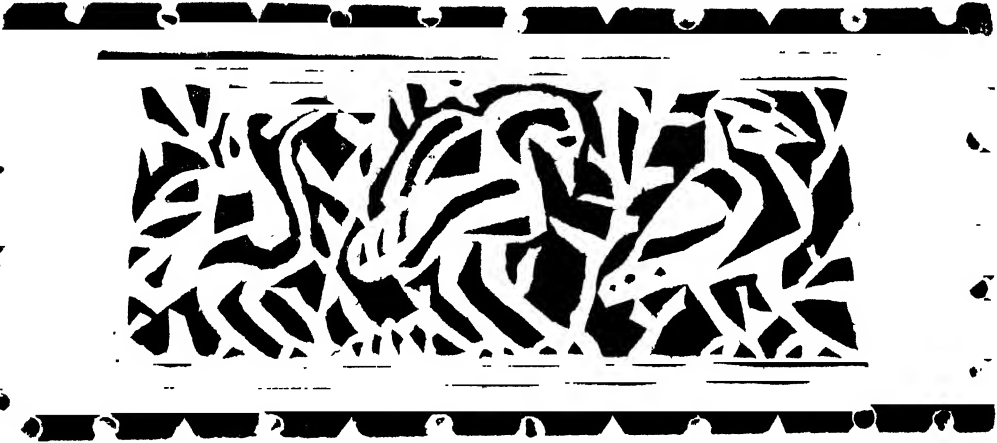
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General Secretary, Visva-bharati,

Santiniketan, Bengal.

== VISVA-BHARATI NEWS ==



Nivedita Ghosh

Volume I.

December, 1932

Number Six

FULFILMENT

The overflowing bounty of thy grace
comes down from the heaven
to seek my soul only in which it can contain itself
The light that is rained from the sun and stars
is fulfilled when it reaches my life.
The colour is like sleep that clings to the flower
which waits for the touch of my mind to be wakened.
The love that tunes the strings of existence
breaks out in music when my heart is won.

Rabindra Nath Tagore

Santiniketan.

The decoration of the walls of the Reception Room of Sreebhavan (Girls' Hostel) which began in the middle of the last session has just been completed. All the work has been done by the following girl students of Kalabhavana : Chitranibha Chaudhury, Annakana Das Gupta, Savitri Govind, Gita Ray, Mondira Gupta, Jamuna Bose, Rani De and Nivedita Ghose. The first five have left Kalabhavana on the completion of their studies.

Ramkinkar Baij has joined the Modern School, Delhi, as a teacher. He was a graduate of Kalabhavana and has served the Visva-bharati as a member of the staff for a year. Modelling was his special subject.

Another graduate of Kalabhavana, Monimohan Ray Chaudhury has joined *Seva Kunj* Karachi, Sind, as an Art teacher.

We are glad to know that C. C. Dutt, the Vice-President, has almost recovered from his long protracted illness. He is convalescing at his Calcutta residence.

The President has appointed Dharendra-mohan Sen as the Principal of the Siksha-bhavana (College Department). The new Principal has taken charge on the 15th of November 1932.

The Santiniketan authorities are making strenuous efforts to reduce the fees of the students to meet the economic difficulties of the guardians.

Owing to unavoidable difficulties, the proposed new machinery in the power-house cannot be fitted up before next March. It

is hoped that the new plant will operate before the Summer Holidays.

Miss Ho. Si, one of our students from Japan has joined a monastery in Ceylon as a Buddhist nun. She expects to visit Santiniketan later on.

The following is the provisional programme of the coming Paus Utsav, the celebration of the Foundation Ceremony :—

7th Paus. (22nd December, 1932). Thursday.

Morning. 7. A. M. Upasana—Acharyadeb.

Afternoon 1. P. M. to 3. P. M. Sports.

Evening 7. P. M. Cinema.

" 9. P. M. Fire-works.

8th Paus. (23rd December).

Morning. 8. A. M. The Annual General meeting of Asramika Sangha (Alumni Association).

Afternoon. 1. P. M. to 3 P. M. Sports

Evening. 7. P. M. Cinema.

" 9. P. M. Fire works.

" 11. P. M. Jatra

9th Paus (24th December).

Morning. 7. A. M. Commemoration Service.

" 8. A. M. The Annual Meeting of the Parishat.

The Visva-bharati had the honour of receiving Pandit Madan Mohan Malavya as its guest on the 3rd December. Panditji arrived from Calcutta on the night of 2nd December and stayed at the Guest House.

The Founder-President and all the inmates of the Asrama gathered in the Mango Grove, early in the following morning to meet the distinguished guest.

The whole programme was in the traditional style of the institution. The Founder-President welcomed Panditji with a short speech.

(Continued on Page 46)

A Wednesday in Benuri.

A Village Worker.

Today is Wednesday -the weekly holiday in Santiniketan .if you please—and I am waiting for a batch of students that were to come out here for a picnic. I was informed that I should have firewood ready and some *moori* and *gur* to serve as early refreshments. Well, the fuel I couldn't get but *moori* and *gur* have been brought from the nearest of the four villages and another man has gone in search of firewood But where are the picnickers ?

How beautiful life can be at times and what thrills one is capable of feeling ! Nature has conspired to make this one of those delightful moments when existence itself is sheer joy. The sun shines brightly and caressingly. I sit on the grassy bank sloping towards a wide sheet of water. Beyond, on the further side of this tank, the green rice-fields stretch away to the furthest horizon lined with palm and mango trees. To my right is the shady banyan tree with my shattered and torn yet imposing tent, and a little farther, stands the newly constructed mud-walled dispensary that has already assumed the serene appearance of maturity.

Today being Wednesday, the dispensary is closed but in the long verandah sits the village teacher with a group of youngsters loudly reading their lessons. I can hear the teacher dictating sums to the older boys. What a delight to see that little slip of a girl bobbing her head up and down, up and down earnestly engaged in her lessons ! How *can* children take such dull tasks so seriously

Nine-thirty. Still no signs of the picnickers. Meanwhile the village teacher has released his pupils for their morning *jalkhabar*.

I must inquire if I could give them some of this *moori* and *gur*. No ; they have all brought their shares with them I believe. They are off to wash their hands and faces in the tank. Some of them have already sat down in little groups to eat their puffed rice. Others have spread some piece of cloth which they have washed. How merry they all are ! Their laughter, reaching me across the water, completes this picture of beauty. How beautiful life can be at times

Nine-forty-five. There they are ! I can hear that oft repeated name, Arian-da, Arian da, from half a-dozen young voices. Asha Devi must be bringing up the rest of them. What a good thing these kids from the village had brought their own *moori* with them !

Ten-thirty. They have all settled down to different pastimes. Some are climbing the banyan tree. Others have already put up the wickets and have begun to play cricket. The cart with the provisions has also arrived and one batch is busy making vegetables and grinding the spices. From across the sheet of water already float the strains of vocal music. There are two voices singing. Can you recognise whose they are ? And those songs, so well known in Santiniketan ! How I wish I could feel for a few moments the ecstasy which the writer of those songs must have felt so often !

Five o'clock. The picnic is over. The students and teachers must be on their way towards Sriniketan. From there on, the road is clear, so it does not matter even if it grows dark before they reach the Asrama. This place looks so deserted. Only a couple of village boys that would not join the great match

between the staff and the students are now kicking about the football brought over from the Siksha Satra, and Gopi's dog that had been chased away by a pair which accompanied the children, has returned in search of something to eat. Once again I sit alone on the bank while the western sky begins to show the ruddy glow of sunset.

That question which the newly arrived gentleman asked me turns in my head. "I shall be much obliged if you will tell me something of the work you are doing here." What a perplexing request! What *am* I doing here? I remember I fumbled for an answer, but after one or two trials, I had to say: "It is so difficult to tell you in a few words exactly what I am at least trying to do. You must come and spend a day with me sometime and I'll be glad to explain my work to you". But I am myself not satisfied with this statement. If I cannot put in a few words the nature of my work here it means I am not quite clear about it myself.

Let me see. What *am* I doing here? My duty is to carry on economic research in the villages and for the present I am studying the yields of different varieties of rice grown in this particular village. Such work has been done before, you say. I know it has been done. What I am trying to see is how the findings of the rice experts can be introduced in the villages to the greatest extent. Now, that answer ought to be as good as any other to anyone who asks. But *am* I satisfied with it? Is that *all* that I am trying to do? I almost wish it was, for then I could have been so easily satisfied. But it isn't all. What then? To put it generally, I suppose I am trying my hand at what is known as rural reconstruction. Ah! convenient words! What a multitude of vagaries those two words

can hide! All over India, young enthusiastic and educated men of the middle classes are taking up rural reconstruction. But have they ever stopped to ask themselves if at present these two words convey *anything* beyond the expression of a vague aspiration?

Yes, that's it. Then rural reconstruction projects are attempts at materialising vague aspirations towards a better rural India. How is that for a definition? What do you think then of rural reconstruction as a vocation? Do you think one can be honest with one's self in taking it up as a means of livelihood also? Or is it only as avocations that such attempts are justified? The task is so great and the achievements are so small that at times I feel quite pessimistic. But at other times, oh, how supremely happy I feel with the line of work I've taken.

Was it not Bernard Shaw who said some thing like this: You see things that are distasteful to you, but things that have always been: and you say to yourself: why, oh, why? And I dream of things that are good even if they have never been, and I say to myself, Why not?

Yes, why not? That is the essence of what we mean by rural reconstruction. We are not quite clear as to what we would have, nor exactly how we are to work towards it. Still to dream beautiful dreams as well as to work with all our power towards realising those dreams—to make mistakes, to be laughed at, to meet obstacles right and left, within and without—nevertheless to push on—progressing slowly, very slowly, retracing one's steps at times, yet always getting nearer and nearer—is not this a sufficient occupation to justify existence itself?

The light is fading and it has been a beautiful day.

Problems in Education.

T. N. Ghosh.

Of late residential institutions have been sought to be revived in India. They have, most of them, owed their origin to the attempts of individuals, very widely varied in types of personality. Some of them were started in the spirit of old forest schools and others have perhaps been more or less imbued with the 'public school' traditions. In any case, it is time to collect and compare their experiences with a view to giving them a more efficient mould.

The stimulus underlying this attempt at revival was the liberation of education from that artificial atmosphere where it was rushing headlong into the inane, considered as a thing apart, with no roots struck into life. The vision of seers came to the rescue and education was treated as a part and parcel of life itself. The child must not be taught, it must be allowed to grow. Educational institutions must be residential, where children can live, move and have their being among conditions which will make them develop their powers through agencies that would not detach them from their normal activities of free and entire life.

There have been many stumbling blocks in the way. Pre-eminent among them has been the lack of persons who really believe in education, both among the teachers and among the parents of children. Their vision leads but their nature, cast in another mould, retards at every step. They give the younger generation lessons which they themselves received in their own days, only to flout them, perhaps unwittingly, in life. What is worse, they sometimes condemn children to conditions of growth, which they know full well,

they themselves respect more in their breaches than in their observance. To our young friends, however, life is an integer, it is not life here and profession there. Thus, even in residential institutions, education reduces itself to nothing higher than a sublimated process of equipping impressionable minds with the art of quibbling in life. They learn at home and perhaps in the school as well, that the truth of life is other than the truth preached to them. Life being a deeper concern than learning, so crippled and distorted, education ere long is completely severed from life and lies trailed in the dust, not unlike so many other discarded fragments, buried and forgotten.

The other great handicap is the mighty and undesirable pull of the university examinations. It is a potent influence to deal with. Parents have been bewildered and ideals and principles have been dragged into its eddies, compelling compromises leading to rash adjustments or rather positive mal-adjustments, to the inevitable justification of the laws of *survival*. Preservation is certainly preferable to perdition. The vision encourages but the yawning chasm of the Present threatens existence. Thus room has to be made for teachers *par excellence* with all their orthodox paraphernalia. Adjustments to the requirements of other 'seats of learning' must be provided for, fed with alien aims and ideas as they are. Teachers and not influences or inspirations hold the ground, manufactures and not men are the products. This certainly is not encouraging—but still other things may not wait, education may wait—that is the national verdict.

To sum up, the education of children undertaken by bold pioneers at various centres as also undertaken at Santiniketan by Rabindranath, involves a study and systematic pursuit of interests as wide as life and hence the environment of such education should amply provide for the growth of children along all the channels leading up to that competence which will enable every one of them, when grown up, to face life with confidence and never feel a stranger. Teachers brought up

in other traditions, in spite of their good intentions, constantly alienate education from life. Lastly, conditions of life being too potent forces, mercenary motives prevail in the field of education. Lack of confidence in the possibilities of real education compels parents to pay homage, though unwilling in some cases, to old values. Thus the pace of progress has necessarily been slow and is bound to be so for years to come.

(Continued from page 42)

Then followed the greetings of the scholars of different countries, working in the Visva-bharati, in their various languages, notable among which were Chinese, Tibetan, Persian, Pali and Prakrit.

Panditji gave short a reply expressing his gratitude at the warm welcome given to him. He then went round the Asrama visiting the various departments at work.

At about 9.30. A. M. Panditji and his party proceeded to Sriniketan where they were cordially received by the inmates of Sriniketan and the representatives of the villages around. About one hundred and fifty Bratibalakas, chiefly from the so-called depressed classes formed the guard of honour. He addressed a large gathering of villagers on the question of untouchability. After the meeting he was shown round Sriniketan.

At 1 P. M. at the Guest House, Panditji met the members of the staff and then spent some time with Rabindranath. All the inmates of the Asrama gathered in front of the Guest House at 3 P. M. when Panditji left for Allahabad.

...

The Vishesha Parishat met at Santiniketan on the 4th of December, 1932, to consider some important amendments in the Statutes of the Visva-bharati, forwarded to it by the *Samsad*. Among the most important additions, is the constitution of the *Artha Samiti* (The Board of Trustees) and of the *Siksha-Samiti* (The Academic Council). The number of members in the *Samsad*, Santiniketan and Sriniketan *Samities* has been reduced.

...

Sriniketan.

The additions and alterations in the premises of Siksha-Satra will be to the great advantage of the school. Tarak Chandra Dhar will now be in residence there. The extension of the boundary on the east will allow the young boys ample space to move about freely near their hostel compound.

...

Through the cooperation of the Local Board, the Ruppur Union Board, the inhabitants of several other villages that use the road and Sriniketan, a stretch of half-a-mile of the worst part of the road between the Benuri

Health Centre and Sriniketan, is undergoing repairs worth Rs 500/-.

...

Three Cooperative Dispensaries have been organized in Ballavpur, Goalpara and Bandgorah. Subscriptions amounting to Rs 200/ have been received for the purchase of an initial supply of drugs which will be replenished, when necessary, by the members participating. Dr. Chakravarty will visit each of these dispensaries twice a week.

...

Mrs. Timbres has been engaged during the last few weeks in compiling certain statistical data in connection with the Benuri Dispensary.

...

The Industries and Crafts Department has been reorganized during the last two months and is now being managed by Moni Sen and Santosh Bhanja Choudhury. Artistic leather work, cardboard work and jewellery have been introduced. Three ladies from the adjoining Surul village are attending regularly.

...

A large meeting in connection with the organisation of the 'depressed' classes was organised at Nanoor by Kalimohan Ghosh and others. It is to be followed with a more permanent organisation.

...

Alumni News.

(Miss) Hiranbala Sen is now in charge of the Female Hospital, Lahiria Sarai, Darbhanga. She belongs to one of oldest batches of women students of Santiniketan.

After graduating in medicine from the Calcutta University, Hiranbala Sen has served in aya and in Nepal before joining her present post.

...

Sujit Kumar Mukerji has been appointed by the Arya Samaj to work among the so called



Sultan Harappa.

depressed classes in East Bengal. At present the centre of his work is in Faridpur.

...

The general meeting of the 'Ashramika Sangha' (Alumni Association) will be held at Santiniketan, on the morning of 23rd Dec : 1932. All the members are invited to be present. The Secretary of the Sangha requests to be informed before-hand of the arrival of the members at Santiniketan, on the occasion.

...

The following have become Life members of "Ashramika Sangha"

1. Amita Sen, Dacca.
2. (Mrs). P. K. Sen Nagpur C. P.
3. Prabhat K. Sen, " "

didates. The latter is a young barrister, who has lately returned from England.

A. K. Chanda B. Sc. (London), has joined the staff of the college.

Pramathanath Bisi and Niharendu Dutta Majumder visited the Asrama after a long time. The former has obtained the degree of Master of Arts, in Vernacular, Calcutta University, topping the list of first class can-

We regret to announce the untimely death of our young friend Sukumar Sarkar, which occurred on Nov. 7, 1932 at the Campbell Hospital, Calcutta. Sukumar was a student here in the College department from 1927 to 1929.

Some Recent Works of Rabindranath Tagore

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" Part II "	Rs. 2/8, 3/-	[1931]
" Part III "	Rs. 1/8/- 2/-	[1932]
Parishesh—A Book of Poems	Rs. 2/8/-	[1932]
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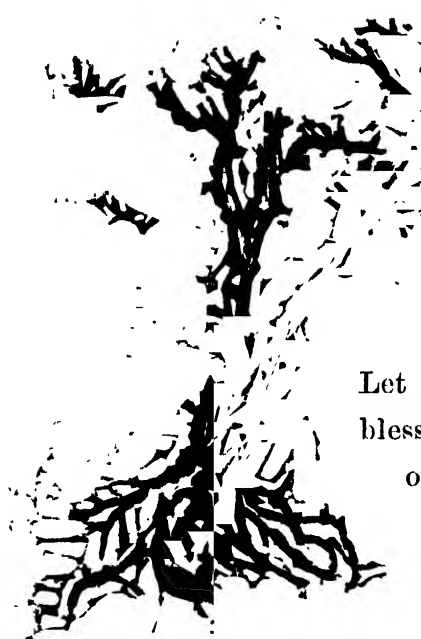
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VISVA-BHARATI NEWS

January

Pous-Utsav Number

1933



Let this day bring
blessings upon the bond
of our comradeship
in the cause of
common humanity.

Rabindranath Tagore

An Address *

B. K. Mallik

I dare say you are expecting a speech from me wondering if I could have very much to say. I am sure you are right. I cannot, for the life of me, make out what I should say to you. You are so fabulously rich. You are reputed to have everything worth possessing—peace, beauty and strength. Not even philosophy is your need. Besides it is festival time, your home coming like the gathering of clans. It would be foolish to talk seriously to you or to try and remind you of the things of the spirit. You have just spent a whole year tidying up the little spaces allotted to your care ; and it is for you now to enjoy a well-earned rest. You really want to let yourselves go and make everybody feel that life is beautiful and a treasure. You want to dance with joy and sing the live-long day in praise of the giver of life. And where-else could one find such a home, a home like yours, a home truly dedicated to peace ? Where else could one find such a poet who built a home, so that it might be a spring tide of joy ? And if to day, in the midst of all this rejoicing and true gladness of heart, I still feel that we might sit together for a while and talk, it can be only to commune with our poet, the spirit of our home. For, after all, the home is ours for evermore, and the poet is ours, our very own. It is for us alone to protect our home, the gift of his love and to cherish the poet, the gift of God. And as, by an unkind Providence, the times are falling fast out of joint, there is even a call that we

should be on our guard. Keen winds are blowing, and any day our blossoms might wither unless we kept our poet warmly shrouded in our love. And when could we take stock of all that we ever had, and revive the memories of all that we ever cherished unless when we had come together to replenish our stores and drink deep in the greetings that we loved ? Shall we not then repeat the old, old question—"What is the light that goes out from here, this, our beloved land ? What do we take from her when we go abroad, so that we might share it with all those whom we might meet on the morrow ?"

* * * *

If you really want me to confide in you I may tell you out of the fullness of my heart that I love nothing more than to question the faiths and practices that we so glibly talk about. I am really tired of bearing the weight of false tradition on my head like so many others wandering in the world to-day. And I may even tell you at once if you do not mind that I am almost quite concerned about you. There is already almost a tradition fast growing up within your walls. You have at least a style of your own. You seem to be a class apart and would rather be glad to be known as such. People in the world outside call you by a name with approval at times and it would be stupid folly to deny that you have already done much to merit that name. But still I say with confidence that the main portion of your work remains to be done. As they say

* President's address delivered at the annual meeting of the Ashramic Sangha on December 23, 1932.

in common parlance your whole work is cut out for you. And why do I say this? Surely not to flatter myself, much less to wound your pride. Nor need you think that I am so unfamiliar with the main outlook of your life. Yours is more of a fellowship than a school. It is through mutual service and co-operative sympathy that you chose to grow. You set your face from the beginning against the gospel of individual gain and frankly accepted the corporate life or the communal in its radical sense to be the fuller and completer form. You chose therefore to be international in your attitude to life and built your home on a foundation where the differences were at a discount and the agreements ruled. And naturally freedom became the keynote of your existence and all traditions which raised walls were shunned. Nobody could ever come to visit you but was bound to be impressed with you, with the spirit of freedom that filled every nook and corner of your place. And yet you never forgot your pedigree, and the immemorial tradition of your race. You deliberately sought to cultivate your heritage, to study the meandering history of its course and to revive once again the ideals of life that it held. Naturally yours is prolific growth rich in scholarship, art and faith. If there is any place in the whole of our country where scholars from the different parts of the world could meet and discuss their ancient lores, it must be here, in the place of sustained research and free outpourings of soul. I need not mention names but never would the scholarly grace of your chiselled purity set if truth and beauty had a claim. If everything else fails to survive the ravages of time the poet's vision and this chiselled purity would shine like stars in the firmament of our race. But even such a brilliant record of good work done is not assuring enough for me; and I am still inclined to think that unless

you are even more active or creative again in the future that is imminent at your door you will have done almost nothing to fulfil the expectations you have raised. You will leave the world, your judge, disappointed and break the heart of the poet who has given his all to you.

In plain terms what you have to note and keep steadily in view is that the poet did not dream and talk of peace, freedom and fellowship to you only to make you feel as if the world was rolling in happiness and joy. There was deep distress in the human home and the wisdom of the ancients was missing. Freedom, service and peace were phantoms in a world bursting with the clash of steel and the leadlier venom of hate. If the poet cried for peace and goodwill amongst men with his whole soul uprising, it was to bring back order and beauty in our home. Like a true genius he saw how the parliaments of men were fast growing into the primitive citadels of strife, how even culture, science and faith were being daily harnessed to one diabolic end, the domination of the race by the group in titanic glee of lust. His heart broke with pain and if to-day the world seems to be divided at times in its attitude towards his view it is because he never scrupled to tell the truth, to let the imperious groups of Europe know that the way of the Imperialist was the way of madness, that even the Nationalist's claim that it has solved the problem of humanity was a fake, that it was all at bottom but a radical distrust of peace or your neighbour as you like.

And yet it was only jealous and concoited politics that sought unblushingly to scandalise the poet as if it was nothing but a facile review of the modern mind. It was even stupidly thought that this perverse review was deliberately staged to discredit the European age if only to usurp its place for the

time-haunted Eastern claim. But surely all this was only black malice in a gratuitous vein. There could possibly be no question about the ancestral pride of the poet; of all the facts about his career it was clearly the most patent and true. And incidentally it was amusing enough that recent scholarship in Oxford in sheer innocence should have held that his literary greatness was bound up with the achievements of the European mind. But why should his profound heritage be a bar to his making a sane or sober view of the European age supposed to be the most lucid we have hitherto struck? Besides, even a casual reader of our literature knows how India could never have offered to the world at large a poet of Rabindranath's fame if he had not the privilege of drawing his inspiration directly on his ancestral stock. But how could that make his unflinchingly open criticism of the Nationalist's claim or the Imperialist's faith as only a facile and perverse review? Lastly, it is, by no means, an exaggeration of truth to say that Rabindranath and the Eastern claim stand indissolubly bound and for good. But does that give one an excuse to be officious and plead that it was the poet's imagination that led him to stand against the judgment of the world at large? It is obvious that nobody would be so foolish as to claim for the poet what one could legitimately expect from one who is, at least, a historian or chronicler of thought; but why should it be necessary for a poet to miss what is after all so painfully obvious and significant about the European claim? Besides, it is one thing to dispute the soundness of a claim, quite another to deny its profound significance. Even a lesser mind than the poet is expected to know how either Imperialism or Nationalism was inevitable as events and rose necessarily out of the course of history which had preceded their fateful dawn. It was not for nothing

that Europe staged the Imperial march, and no age in her history was given the quietus before it had run this dark horse with bated breath; and even to-day one could almost hear the keen edge of Nationalism cutting down the ramparts of holy peace. If, still, the opinion of the poet went crashing through what is euphemistically called the worlds opinion, the chances are that their angles of vision were not the same. As a matter of fact, the question that the poet asked was not whether they are indispensable and necessary but whether they had any right to profess the ideas and principles on which they so honestly and unwittingly rested. Did they, in other words, bring about peace and order in the human home or did they only achieve results which enormously helped only some sections of it, to the eternal shame of the rest? In any case, the poet could have no illusions about the immense prosperity which accrued from them to the European home; and it is a fact familiar even to the man in the street that if Europe was so efficient, organised and self-conscious to-day, the secret of it all lay with these movements alone. If only we recalled to our mind even her recent past, we would see at once how the whole of her history was but an alternate rise and fall of these. The path of European history is at least straightforward and true; it is either autocracy incarnate or democracy deified. The European has either staked his all in breaking down the Imperial claim to build up a democratic state or merged that state so arduously raised in a full-blooded empire again. Historians call it cycles of politics and philosophers lose their patience if any body hinted at a failure.

But what the poet might easily be supposed to have pointed out was that the record of European history was not exactly a record of the human family; that what might have

served the European cause as a matter of accident or fate need not have been taken as a gospel for the human home. As a matter of fact, neither Imperialism nor Nationalism could ever touch the core of the human home problem precisely because the truly human and the European were assunder as the poles. Even if we conceded to the Imperial claim its best, it was but an attempt to regulate or discipline the affairs of men. There was even nobility in such an attempt ; and it is well-known what an enormous sacrifice it meant for those who surrendered to its dream. And those again who talk of the Imperialists as only grabber of men, money and land, seem to talk only in despair or shame. It is a fact that no other figure in history is half so arresting as that of the Imperialist as we find him marching on with a torch of light his own. He is literally of the same make as our Prophets or our pioneers among men ; and if the torch which he so scrupulously carries only deepens the surrounding gloom and the light fails mercilessly and inevitably, for good the blame of it ought to go to the universe which makes fools of us even while it assures us that we are gathering privileges for our kind. There is a destiny, a cruel Providence which half the time, rules over the affairs of men. And it is this Providence that made so much of honest and furious effort of the Imperial mind literally end in smoke. He failed to bring about discipline and order in the human home in perfect tune with its freedom. He could not preserve the unique, the individual and the varied forms of life. They withered as he systematised and regulated human interests in the name of discipline, order and the State. With him it was the State that was supreme while the citizen, the neighbour or the stranger was left as a handicap by the road side, a mere creature of circumstances, the

acme of unreason, a detail of some high-blown principle or even as an occasion for the State on which to exercise its wisdom. And by the time his glory had risen high and touched the meridian, nothing was left but a frame of steel in a land of devastated life, a state bursting with statutes and fulminating Bulls a drama of life enacted in the silence, as it were, of the grave. Could even demons call this panorama of dumb, inarticulate peace by the name of human home ? Is there anything human about it and if it be still to be called 'home', could we not put the devils workshop by its side ?

And yet you might think this an over-drawn picture, rather dark and honestly lacks the lyrical grace. It might even be held that reality is much less grim : and it was only our clouded sense that made of the Imperial move so mercilessly hard. But I would rather hasten to remind you that we have no time to argue ; that, still, the human home stands in the same disreputable state as it did when the Imperialists after enormous efforts had left it by the road side like a heap of ruins. And unless you are tired of me feebly commenting on history, why should I not ask a straight question again, and this time about the Nationalist or the Democrat as you please who is supposed to have brought not only the Imperialist to his knees but the millenium to the human home. How is it that the whole of the civilised world seems to be breaking to pieces even after the Nationalist had so energetically claimed his message for human deliverance to be nothing short of the religious faith ? Why should we have been made to profess and fight his jealous creed if as the result of it all we have to face a crisis in our home again ? Not that the Holy Roman Empire survived all that deadly call for freedom ; it seemed, at times, as if the sky itself would break in twain, so in-

cessant and loud were the shouts for Equality, Liberty and Love. And it is only a sad comment on history to record the young, warm blood that was so profusely shed in the name of human dignity and peace. But was it merely the collapse of an Empire, however holy that we were so expectantly looking for? What good was it to us if fifty such Empires were broken to pieces if at the end of it all we had only the nemesis again in the shape of what has been known as the Bourgeoisie Rule? And yet it was not a mere version of pax Romana or some Holy judgment "on peace and good-will to men on earth" that were promised. We were assured of a political dream, with an economic Heaven to boot which stooped to serve the man in the street or the group irrespective of caste or creed. How then is it that we are groaning in misery again? What happened to all that dream, keen assurances and faiths for which even bloodred revolutions were staged? What was wrong with the Nationalist's creed? Where was the canker in it?

Again we have to seek the aid of that cruel Providence which spoils our chances as a matter of whim. There was nothing wrong with the Nationalist's dream, nothing even crude about the promises and assurances he had made. He was honestly and sincerely anxious to see any people or the individuals to be free. But there was a dark plot being hatched in the heavens; and the Nationalist failed to make good his promises if only because the human home wanted not merely freedom but "satisfaction" as well. Whether we deal with the group as a group or with the individuals constituting the group there are at least two distinct needs to deal with:—

(1) The need for freedom, equality and sanctity of men and groups;

(2) The need for order, discipline and

regulation of the interests which the individuals or groups represented.

And it so happened that the principle of freedom which the Nationalists preached had nothing in it to indicate the way in which the interests could be related as well. The principle in its logical mood appeared even to be hostile to the other need, the need of modifying or modulating the interests. In technical terms, while the problem of equality was solved by the break up of the Imperial sway, the problem of equalisation was not. In other words, while the Nationalist was ready to recognise in principle, the right of the individual or the group to be free and to determine its own affairs as it liked, he did not know how to equalise the opportunities or capacities as well. So that, so long as the people of Europe fought hard and together against the Holy Empire, they lived and worked without even the need of equalisation at all; but as soon as the horizon was cleared of the common foe, the hegemony broke down on the problem of equalisation alone. By a cruel irony the Nationalist States became imperial in their attitude and mood especially as they suddenly grew prosperous and distant horizons raised hopes for fresh markets for their surplus goods. This is not the place to go into the detail of history; but the point I would like to make to you is that whatever differences Nationalism might have made to the European houses it did not serve the human home any more or any less than its rival claim, the Empire; and this I feel convinced is exactly what the poet could have possibly meant to say. Neither the Nationalist nor the Imperialist had any idea truly of the living, concrete reality called the human home. At the very best they were but theorists, speculators in the practical field using humanity only as a device for domestic peace.

Do not think that I am not alive to what

is called progress in the European scheme during the periods the Nationalist and the Imperialist ruled. I am aware of what is called an "overhaul of the social order," the decline and fall of the feudal age with its disabilities discomforts and crude amenities of life. Another day we might sit together and get a proper perspective of these. It might even do me good if you allow me to judge the enormous scientific claim and its deliberate aim to supplant the religious creed. I find it difficult to hold that the scientist has done any better than the philosopher as yet, much less the theologian who are both confused. The world is different today : there are more comforts and possibilities for economic peace than ever before. We know at least about the transparent universe ever so much more than our fathers ; but I am still in grave doubts whether all this is to the good entirely ; whether they really lay the foundation of the human home more securely than ever. One thing at any rate is obvious and that is that while the State in Europe was gradually moulded to suit the social needs, it never ceased to grow militant as well. Even while the spirit of Internationalism was growing capital clashed furiously with labour. There was no change in the relations among men, no trust or confidence in their dealings and no fresh idea as to how to deal with the inevitable clashes of interests. There was only a redistribution of goods and reformation of the grades and classes in the social scheme of life. If the Feudal claims have to be kept back for good, the face of that system must change permanently and for good. The age-owned disabilities must go ; and there must be more comfort, health and even peace which money can buy and science can make. And as there was bounteous fortune there must be even charity or benevolence to do penance for the human soul. Let the histo-

rian of the future record how very prosperous generous and happy the Europeans were when Capitalism came to rule and Feudalism was spent.

But nothing really happened to make the relations between the new classes more secure ; nothing passed in the shape of real power or authority from the ruler to the ruled. Money kept its firm grip on power ; and franchise was soon a mere sport or plaything for the efficient and the strong. The one persistent fact was competition which either menaced to be warlike or actually precipitated the war. 'The world at large' was depleted and "monopoly" had almost lost its virus or strength. Either a fresh gamble for a renewal of strength or a steady downward collapse of power. This was the mood before the war and we all know what the war meant and left as a legacy to the world. Another day to discuss its claim ; but how should we rate all the claims for progress that the Europeans have made ever since they preached and practised the Imperial or the Nationalistic faith ? Should we call it progress at all when the main secret of life, that which lends trust and confidence into the relations among men still eluded the grasp of the European mind ? When they literally failed to make the State, the boast of centuries upright and firm, when they have to seek arbitration every time their interests clashed, when they could not make even finance and trade secure in Europe and lastly when they smiled promiscuously to placate the enemy with resources covering the wide leagued seas, would it be fair and just to the European mind to call this age progressive ? Besides, there is still so much of settlement to be made with almost every nation and people outside the European zone. And it need not be at all superfluous to add that if this universe has any bottom to it it is inconceivable how Europe could avoid clearing and her credit and conscience by

paying for her indebtedness to the world. Even exploitation may have a value all its own ; at any rate it brings the world together and deepens the differences among men. But in so far as it is free-lancing and despoils the work of nature and man under a heavy illusion of pride it is bound to create obligations in its trail. After all no nation is so helpless as it seems, exactly as no State is really so powerful as it sounds. Even while what we call "force" wins and bespatters the neighbourhood with mud, it is only a pawn in the hands of fate which makes fools of us when we think we are God's select omnipotents in grace. The most fatal thing for 'power' or authority to know if it is in harness, is that there is always a "future" to reckon with ; that there is no means of ever making sure that we have really laid the enemy low, for good and all. And unless we choose to return to our brute ancestors we cannot simply shut our eyes to that "future" or to the prospects of those we were living behind.

The sad fact is that the millennium is yet to come even though Europe is so resolutely changing her plans again. I need not detain you with what is being done in Rome again. The Fascist is only a reformer in an autocratic mood, a puritan without a god, a Crusader without a faith, somewhere between a Caesar and a Prophet doing hack work for the scientific age. But when we come to the more virile and wide-reaching scheme on the Russian soil, we are no longer witnessing a mere stand for "freedom" or "State" or even a diluted amalgam of both. Most certainly, the Bolshevik is a socialist to the core whose creed honestly is to equalise men, to make all individuals and groups equally efficient and good. In no sense is he a theorist who lives by preaching and cant ; it is solid work that he wants, drastic and thorough. There is nothing of the sentimental about him ; he is

sure of himself and original. It is mass production that he wants and not mass management with a faith about the freedom of action which nobody had dreamt of before. Naturally by his main creed he takes for granted that there is such a thing as community of men with its interests relatively fixed. So that a State could easily survive on them if only it managed to cast its thought towards the economic need. Equally does he hold that the state of nature is not what the English philosopher took it to be—a state of warfare or clash. On the contrary it was the Frenchman who was right. If we are in chains today it is because of the civilisation our forefathers created for us and foisted it on Nature in her placid calm. There was nothing dark or sinister in nature before man had put corruption in its path. The law of the universe was freedom to judge by its primitive bent ; and human mind was deliberately meant to take control of the affairs of men. We cannot even make an excuse today to postpone that charge especially as we are in the scientific age. What we should try and do at once is to write off the bad debts of tradition, the class war and feudal heavens. We have literally to kill the primitive in us, the religious quest and moralities that either starved the human race or surrendered the human home to dark caprices of fate. Let us form the 'State' once again, let us treat the individual as such, nothing more nor less than a member of the State. Let profiteering go to the four winds of heaven and the Pseudo-economics of the *Lessez-faire*. It must be the "team-spirit" that must work, from now it is the community as one compact body that must go to work.

But here again is a faith that refuses to count its chances. If human interests were really and truly economic in the main and if they agreed and coalesced as a matter of fact

where should we put the mistrust of men and the failure of centuries to provide the economic need ? If the community never ceased to exist like the living sun, why did history arise with its motto of war or the ideal of authority and power ? And how shall we ever know that our sciences will not fail us again or that our power which we are holding to-day will not cease or that plenty itself will not breed its own demise ? It is not that we should follow only the light of history or repeat the blunders of our race ; but could we simply deny the past and run up a scheme without taking thought of the morrow ? Mass production is good in many ways ; economic need is one of the paramount needs and team-spirit is also good and abundantly useful. But can we ever control the genesis of our needs ? Even if the economic need is assumed to be the only need that we may have, can you anticipate its variation and growth ? Is there any chance of getting control over the affairs of life in any shape or form ? And why should we forget, that human beings whether Bolshevik or not are limited by their nature, that there are laws of the universe which account even for their growth ? What then is the point in assuming that any one need is paramount or there is a static community like the "Kingdom of God" on earth or the Stoic's Law of Nature ? And does it really stand to reason that the community did not work till to day even though it has been in existence for ever, that millions of centuries had to elapse before we could even discover our paramount need, that the human race was so imbecile that it had deliberately refused to choose its own salva-

tion by working out his economic need ? The point is that even in the Bolshevik scheme there is no sign yet of a permanent state, a stable finance and trade, not to speak of the placated enemy or foe. It will show the world no doubt what massive production can do, what values of life go with such a scheme and how it lightens the burden of economic pressure more than ever, but it will not prevent warfare or a collapse of the very state it is working with.

And if you will forgive me for saying so, we ourselves in India have equally failed to placate the enemy in spite of our resolute stand against "force". Ours no doubt is a different mode with a technique all its own, more social in its texture than frankly public, but it produces only power and not peace, a sense of confidence no doubt but not true humility. Perhaps it is necessary and good ; at least not less good than what its rivals have been preaching. But no Prophet ever taught us yet what true humility meant as none of them embraced the enemy as his good or confessed to him about his equal share in all that ever cursed and humiliated the race.

I take leave of you now with one concluding remark and that is that your whole work must be really cut out for you when, as we have just now seen the world at large is neither happy nor in peace. And so long as the human home is not restored to its golden age, our poet will be like a voice crying in the wilderness or wandering over the four corners of the earth like the wind which blew and blew but never rested.

To The Ex-students

Rabindranath Tagore

It gives me great delight to find you all gathered here, you who have once been students of our Ashrama.

The external aspect of Santiniketan with its houses and halls of residence does not reveal its character. Its true history lies deep in its inner being to which you have contributed with your own lives, your efforts and aspirations, making them one with its growth. The richest treasure of our Ashrama are these strata of living soil which have formed an abiding part of its very foundation. The continuous stream of life in this Ashrama derives impetus from the thoughts and activities of those of you who have dwelt intimately in the heart of our community and left to it the precious legacy of your love. Your names may not separately remain here but whatever was real in your relationship with the Ashrama will persist. Rules and regulations of our institution are for our staff to organize and apply, its management is in the hands of those who have undertaken responsibility for it, but it is your concern as ex-students to minister to the inmost life of its ideal. It pleases me to hope that your devotion to it will ensure its wellbeing in the future.

When I first started this institution students from various districts of Bengal, especially of East Bengal, joined us. I have observed that they have never allowed distance or time to affect their kinship with the Ashrama. Frequently they have revisited it, senior members of our staff they have addressed as "Dada", their own elder brother; whenever they have met outside the Ashrama genuine spirit of fellowship has prevailed.

My fond hope has been that with this institution as the centre a living network of kinship would be spread all over Bengal, that Santiniketan would win an intimate place in the heart of our province. From a small beginning our institution has spread out into an educational colony with a wide range of activities but the central ideal of unity has never changed. It has never been our purpose merely to confer upon our students degrees and diplomas, to stamp them with pass marks. Not being a mechanist, it has never been my desire to perpetuate in this place a machinery for turning out under hydraulic pressure standardized bales of humanity. I have no enthusiasm for activities devoid of the principle of life, for all that does not serve the wholeness of our personality. I am not concerned to increase the number of students, my hope has been so to enrich the life of this place that those who come here may imbibe the creative urge of an ideal, and carry it into their work outside, that in our Ashrama the spirit of world humanity may be manifest. My heart would then be fulfilled.

On you rests the responsibility of truly interpreting the ideal which we seek to realize here—the ideal of developing the human personality in an atmosphere of freedom and fellowship, through impulses of a life lived in nature and in close touch with varied creative activities of the human mind. We have taken up the task of discovering the fundamental unities of our culture, of bringing our peoples together on the abiding basis of all that is essential in our civilization. We are here to offer humanity the deepest and divinest in India's cultural heritage with

unflinching faith in the spiritual unity of Man. If you have imbibed something of this spirit which is at the heart of all our endeavours you will also have accepted the responsibility of serving it. Our institution will not be judged by the number of students who have successfully negotiated their examinations, or later on attained wealth and prosperity. We shall be measured by the degree of your devotion to our inner ideals and you too shall be judged thereby.

For over thirty years through much suffering and sacrifice I have borne the burden of our responsibility to the best of my power. I have never spared myself, nor counted any cost too great for the purpose. I can therefore claim of you an active allegiance to our work.

From our students we do not merely demand fees, we demand your sacrifice, your resolve to fulfil our mission in your daily lives undiverted by circumstance. The immediate sphere of your work may lie far away from our place but you must know that on your selfgiving in truth depends the very existence of our Ashrama's inmost ideal. I never desired any return for what I myself have given throughout my life. Let the Ashrama be compensated by your devotion to its essential being which dwells above its codes and methods of study. May you be spiritually united with us by your acceptance of the great task which the Ashrama has taken upon itself.

Telegram from Rabindranath Tagore
to George Bernard Shaw.

SANTINIKETAN,
January 10, 1933.

GEORGE BERNARD SHAW
S. S. Empress of Britain,
BOMBAY.

Welcome to India. Our cordial invitation to Santiniketan. Shall feel deeply happy if you come. Warmest regards to you both.—
Rabindranath Tagore.

Reply from G. B. Shaw

10th January, 1933.

R. M. S. THE EMPRESS OF BRITAIN.

My dear Rabindranath Tagore,

Unfortunately I am not really visiting India; but the ship in which I am going

round the world to get a little rest and do a little work has to put in at Bombay and Colombo to replenish her tanks; and on such occasions I step ashore for a few hours and wander about the streets and such temples as are open to European untouchables.

The organizers of the tour urge me to see India by spending five days and nights in a crowded railway carriage and being let out for a few minutes occasionally to lunch at a hotel and see the Tajmahal; but I am too old a traveller to be taken by such baits, and too old a man (76½) to endure such hardships without expiring.

My only regret is that I shall be unable to visit you. My consolation is that the present situation in India will not bear being talked about. I understand it only too well.

Faithfully,

(Sd.) G. BERNARD SHAW.

বিশ্বভারতী বার্ষিক পরিষদসভা

৯ই পৌষ, ১৩৩৯

আচার্যদেবেন্দ্র অতিভাষন

আমার মধ্য বয়সে আমি এই শান্তিনিকেতনে বালকদের নিয়ে এক বিদ্যালয় স্থাপন করতে ইচ্ছা করি। মনে তখন আশঙ্কা ও উদ্বেগ ছিল কারণ কর্মে অভিজ্ঞতা ছিল না। জীবনের অভ্যাস ও তত্পরযোগী শিক্ষার অভাব, অধ্যাপনা কর্মে নিপুণতাব অভাব সত্ত্বেও আমার সংকল্প দৃঢ় হয়ে উঠল। কারণ চিন্তা করে দেখলেম যে আমাদের দেশে এক সময়ে যে শিক্ষাদান প্রথা বর্তমান ছিল, তার পুনঃপ্রবর্তন বিশেষ প্রয়োজন। সেই প্রথাই যে পৃথিবীর মধ্যে সর্বশ্রেষ্ঠ এমন অক্ষ পক্ষপাত আমার মনে ছিল না, কিন্তু এই কথা আমার মনকে অধিকার করে, যে, মানুষ বিশ্বপ্রকৃতি ও মানবসংসার এই দুইয়ের মধ্যেই জন্মগ্রহণ করেছে, অতএব এই দুইকে একত্র সমাবেশ করে বালকদের শিক্ষায়তন গড়লে তবেই শিক্ষার পূর্ণতা ও মানবজীবনের সমগ্রতা হয়। বিশ্বপ্রকৃতির যে আহ্বান, তার থেকে বিচ্ছিন্ন করে পৃথিগত বিদ্যা দিয়ে জোর করে শিক্ষার আয়োজন করলে শুধু শিক্ষাবস্তুকেই জমানো হয়, যে-মন তাকে গ্রহণ করবে তার অবস্থা হয় ভারবাহী জন্তুর মতো। শিক্ষার উদ্দেশ্য তাতে ব্যর্থ হয়।

আমার বাল্যকালের অভিজ্ঞতা তুলিনি। আমার বালকমনে প্রকৃতির প্রতি সহজ অনুরাগ ছিল, তার থেকে নিক্ষেপিত করে বিদ্যালয়ের নীরস শিক্ষাবিধিতে যখন আমার মনকে যন্ত্রের মতো পেঁপা করা হয়, তখন কঠিন যন্ত্রণা পেয়েছি। এ ভাবে মনকে ক্লিষ্ট করলে, এই কঠিনতায় বালকমনকে অভ্যস্ত করলে তা মানসিক স্বাস্থ্যের অস্থূল হতে পারে না। শিক্ষার আদর্শকেই আমরা ভুলে গেছি। শিক্ষা তো শুধু সংবাদ বিতরণ নয়, মানুষ সংবাদ-বহন করতে জন্মায় নি, জীবনের মূলে যে লক্ষ্য আছে তাকেই গ্রহণ করা চাই।

মানবজীবনের সমগ্র আদর্শকে জ্ঞানে ও কর্মে পূর্ণ ক'রে উপলব্ধি করাই শিক্ষার উদ্দেশ্য।

আমার মনে হয়েছিল জীবনের কী লক্ষ্য এই প্রশ্নের মীমাংসা যেন শিক্ষার মধ্যে পেতে পারি। আমাদের দেশের পুরাতন শিক্ষাপ্রণালীতে তার আভাস পাওয়া যায়। তপোবনের নিভৃত তপস্রা ও অধ্যাপনার মধ্যে যে শিক্ষাসাধনা আছে তাকে আশ্রয় করে শিক্ষক ও ছাত্র জীবনের পূর্ণতা লাভ করেছিলেন। শুধু পরা বিদ্যানয়, শিক্ষাকল্প ব্যাকরণ নিকৃষ্টছন্দজ্যোতিষ প্রভৃতি অপরাবিচার অহুশীলনেও যেমন প্রাচীনকালে গুরুশিষ্য একই সাধনক্ষেত্রে মিলিত হয়েছিলেন, তেমনি সহযোগিতার সাধনা যদি এখানে হয় তবেই শিক্ষার পূর্ণতা হবে।

বর্তমানে সেই সাধনা আমরা কতদূর গ্রহণ করতে পারি তা বলা কঠিন। আজ আমাদের চিত্তবিক্ষেপের অভাব নেই। কিন্তু এই যে প্রাচীনকালের শিক্ষা-সমবায়, এ কোনো বিশেষ কাল ও সম্প্রদায়ের অভিমত নয়। মানব-চিত্তবৃত্তির মূলে সেই এক কথা আছে, মানুষ বিচ্ছিন্ন প্রাণী নয়, সব মানুষের সঙ্গে যোগে সে যুক্ত, তাতেই তার জীবনের পূর্ণতা, মানুষের এই ধর্ম। তাই যে দেশেই যে কালেই মানুষ যে বিদ্যা ও কর্ম উৎপন্ন করবে সে সব কিছুতে সর্বমানবের অধিকার আছে। বিদ্যায় কোনো জাতিবর্ণের ভেদ নেই। মানুষ সর্বমানবের সৃষ্ট ও উদ্ভূত সম্পদের অধিকারী, তার জীবনের মূলে এই সত্য আছে। মানুষ জন্মগ্রহণ সূত্রে যে শিক্ষার মধ্যে এসেছে তা এক জাতির দান নয়। কালে কালে নিখিলমানবের কর্ম-শিক্ষার ধারা প্রবাহিত হয়ে একই চিত্তসমুদ্রে মিলিত হয়েছে, সেই চিত্তসাগর-তীরে মানুষ জন্মলাভ করে, তারই আহ্বানমন্ত্র দিকে দিকে ঘোষিত।

আদিকালের মানুষ একদিন আগুনের রহস্য ভেদ করল, তাকে ব্যবহারে লাগাল। আগুনের সত্য কোনো বিশেষ কালে আবদ্ধ রইল না, সর্বমানব এই আশ্চর্য্য রহস্যের অধিকারী হল। তেমনি পরিধেয় বস্ত্র ভূকর্ষণ প্রভৃতি প্রথম যুগের আবিষ্কার থেকে শুরু করে মানুষের সর্বত্র চেষ্টা ও সাধনার মধ্য দিয়ে যে জ্ঞানসম্পদ আমরা পেলেম তা কোনো বিশেষ জ্ঞাতির বা কালের নয়। এই কথা আমরা সম্যক উপলব্ধি করি না। আমাদের তেমনি দান চাই যা সর্বমানব গ্রহণ করতে পারে।

সর্বমানবের ত্যাগের ক্ষেত্রে আমরা জন্মেছি। ব্রহ্ম যিনি, সৃষ্টির মধ্যোই আপনাকে উৎসর্গ করে তাঁর আনন্দ, তাঁর সেই ত্যাগের ক্ষেত্রে জীব সকল জীবিত থাকে, এবং তাঁরই মধ্যো প্রবেশ করে ও বিলীন হয়। এ যেমন অধ্যাত্মলোকের কথা, তেমনি চিত্তলোকেও মানুষ মহা-মানবের ত্যাগের লোকে জন্মলাভ করেছে ও সঞ্চরণ করছে এই কথা উপলব্ধি করতে হবে। তবেই আত্ম-যজ্ঞিক শিক্ষাকে আমরা পূর্ণতা ও সর্বাঙ্গীনতা দান করতে পারব।

আমার তাই সংকল্প ছিল যে, চিত্তকে বিশেষ জাতি ও ব্যক্তির মধ্যো আবদ্ধ না করে শিক্ষার ব্যবস্থা করব। দেশের কঠিন বাধা ও অন্ধসংস্কার সত্ত্বেও এখানে সর্ব-দেশের মানবচিত্তের সহযোগিতায় সর্বকর্মযোগে শিক্ষা সত্র স্থাপন করব। শুধু ইতিহাস ভূগোল সাহিত্য পাঠে নয়, কিন্তু সর্বশিক্ষার মিলনের দ্বারা এই সত্যসাধনা করব। এ অত্যন্ত কঠিন সাধনা, কারণ চারিদিকে দেশে এর প্রতিকূলতা আছে। দেশবাসীর যে আত্মাভিমান ও জাতি-অভিমানের সংকীর্ণতা তার সঙ্গে সংগ্রাম করতে হবে।

আমরা যে এখানে পূর্ণ সফলতা লাভ করেছি, তা বলতে পারি না, কিন্তু এই প্রতিষ্ঠানের অন্তর্নিহিত সেই সংকল্পটি আছে, তা স্মরণ করতে হবে। শুধু কেবল আত্মযজ্ঞিক কর্মপদ্ধতি নিয়ে ব্যস্ত থাকলে তার জটিল জাল বিস্তৃত করে বাহ্যিক শৃঙ্খলা পারিপাট্যের সাধন সম্ভব হতে পারে, কিন্তু আদর্শের খর্ব্বতা হবে।

প্রথম যখন অল্প বালক নিয়ে এখানে শিক্ষায়তন খুলি তখনও ফললাভের প্রতি প্রলোভন ছিল না। তখন সহায়ক হিসাবে কয়েকজন কর্মীকে পাই, যেমন ব্রহ্ম-বান্ধব উপাধ্যায়, কবি সত্যীশচন্দ্র, জগদানন্দ—এঁরা তখন একটি ভাবের ঐক্যে মিলিত ছিলেন। তখনকার হাওয়া ছিল অগুরুপ। কেবলমাত্র বিধিনিষেধের জালে জড়িত হয়ে থাকতেম না, অল্প ছাত্র নিয়ে তাদের সকলের সঙ্গে ঘনিষ্ঠ যোগে আমাদের প্রাত্যহিক জীবন সত্য হয়ে উঠত। তাদের সেবার মধ্যে আমরা একটি গভীর আনন্দ, একটি চরম সার্থকতা উপলব্ধি করতেম। তখন অধ্যাপকদের মধ্যে অসীম ধৈর্য্য দেখেছি। মনে পড়ে যে সব ঝলক ছুরছপনায় দুঃখ দিয়েচে তাদের বিদায় দিই নি, বা অগ্ন্যভাবে পীড়া দিই নি। যতদিন আমার নিজের হাতে এর ভার ছিল ততদিন বার বার তাদের ক্ষমা করেছি, অধ্যাপকদের ক্ষমা করেছি। সেই সকল ছাত্র পরে কৃতিত্বলাভ করেছে।

তখন বাহ্যিক ফললাভের চিন্তা ছিল না, পরীক্ষার মার্ক-মারা করে দেবার ব্যস্ততা ছিল না, সকল ছাত্রকে আপন করবার চেষ্টা করেছি। তখন বিদ্যালয় বিশ্ব-বিদ্যালয়ের সম্পর্কিত ছিল না, তার থেকে নির্লিপ্ত ছিল। তখনকার ছাত্রদের মনে এই অহুষ্ঠানের প্রতি স্বগভীর নিষ্ঠা লক্ষ্য করেছি।

এই ভাবে বিদ্যালয় অনেক দিন চলেছিল—এর অনেক পরে এর পরিধির বিস্তার হয়। সৌভাগ্য ক্রমে তখন স্বদেশবাসীর সহায়তা পাই নি, তাদের অহৈতুক বিরুদ্ধতা ও অকারণ বিদ্বেষ একে আঘাত করেছে কিন্তু তার প্রতি দৃকপাত করি নি, এবং এই যে কাজ শুরু করলেম তার প্রচারেরও চেষ্টা করি নি। মনে আছে আমার বন্ধুবর মোহিত সেন এই বিদ্যালয়ের বিবরণ পেয়ে আকৃষ্ট হন, আমাদের আদর্শ তাঁর মনকে গভীরভাবে নাড়া দেয়। তিনি বলেন, “আমি কিছু করতে পারবুলেম না, বিশ্ববিদ্যালয়ের চাকুরী আমার জীবিকা—এখানে এসে কাজ করতে পারলে ধন্য হতাম। তা হোলো না। এবার পরীক্ষায় কিছু অর্জন করেছি তার থেকে কিছু দেব এই ইচ্ছা।” এই বলে তিনি এক হাজার টাকার

একটি নোট আমাকে দেন।—বোধ হয় আমার প্রদেশ-বাসীর এই প্রথম ও শেষ সহায়ত্ব। এই সঙ্গেই উল্লেখ করতে হবে আমার প্রতি প্রীতিপরায়ণ ত্রিপুরাধিপতির আনুকূল্য, আজও তাঁর বংশে তা প্রবাহিত হয়ে আসচে।

মোহিতবাবু অনেকদিন এই অস্থিষ্ঠানের সঙ্গে আন্তরিক ভাবে যুক্ত ছিলেন এবং আমার কী প্রয়োজন তার সন্ধান নিতেন। তিনি অস্থিমতি চাইলেন এই বিদ্যালয়ের বিষয়ে কিছু কাগজে লেখেন। আমি তাতে আপত্তি জানাই। বল্লেম, “গুটিকতক ছেলে নিয়ে গাছপাশার মধ্যে বসেচি, কোনো বড়ো ঘরবাড়ি নেই, বাইরের দৃশ্যদীন, সর্বসাধারণ একে ভুল বুঝবে।”

—এই অল্প অধ্যাপক ও ছাত্র নিয়ে আমি বহুকষ্টে আর্থিক দুর্বস্থা ও দুর্গতির চরমসীমায় উপস্থিত হয়ে যেভাবে এই বিদ্যালয় চালিয়েচি তার ইতিহাস রক্ষিত হয়নি। কঠিন চেষ্টার দ্বারা ঋণ করে প্রতিদিনের প্রয়োজন জোগাতে সর্বস্বাস্ত্র হয়ে দিন কাটিয়েচি কিন্তু পরিতাপ ছিল না। কারণ গভীর সত্য ছিল এই দৈন্য দশার অন্তরালে। যাক্ এ আলোচনা বৃথা। কন্ঠের যে ফল তা বাইরের বিধানে দেখানো যায় না, প্রাণশক্তির যে রসসঞ্চার তা গোপন গুঢ়, তা ডেকে দেখাবার জিনিষ নয়। সেই গভীর কাজ সকলপ্রকার বিরুদ্ধতার মধ্যেও এখানে চলেছিল।

এই নিঃস্বপ্ন বিরুদ্ধতার উপকারিতা আছে। যেমন জমির অস্থিরতা কঠিন প্রয়ত্নের দ্বারা দূর করে তবে ফসল ফলাতে হয়, তবেই তার উৎপাদনী শক্তি হয়, তার রসসঞ্চার হয়। দুঃখের বিষয় বাংলার চিন্তক্ষেত্র অস্থির, কোনো প্রতিষ্ঠানকে স্থায়ী করবার পক্ষে তা অস্থূল নয়। বিনা কারণে বিধেয়ের দ্বারা পীড়া দেয় যে দুর্ভিক্ষ, তা গড়া জিনিষকে ভাঙে, সংকল্পকে আবাত করে, শ্রদ্ধার সঙ্গে কিছুকে গ্রহণ করে না। এখানকার এই যে প্রচেষ্টা রক্ষিত হয়েছে, তা কঠিনতাকে প্রতিহত করেই বেঁচেছে। অর্থবর্ষণের প্রশ্রয় পেলে হয়তো এর আত্মসত্য রক্ষা করা দুঃক্লম হত, অনেক জিনিষ আগত খ্যাতির দ্বারা আকৃষ্ট হয়ে, যা বাঞ্ছনীয় নয়। তাই এই অগ্যাতির মধ্য দিয়ে এই বিদ্যালয় বেঁচে উঠেছে।

এক সময় এল যখন এর পরিধি বাড়বার দিকে গেল। বিধুশেখর শাস্ত্রী মহাশয় বলেন, দেশের যে টোল চতুষ্পাঠী আছে তা সংকীর্ণ, তা একালের উপযোগী নয় তাকে বিস্তৃত করে পাশ্চাত্য শিক্ষার সঙ্গে যুক্ত করে দেশের শিক্ষাপ্রণালীকে কালোপযোগী করতে হবে। আমারও এই কথাটা মনে লেগেছিল। আমার তখনকার বিদ্যালয় শুধু বালকদের শিক্ষায়তন ছিল, এত বড়ো বৃহৎ অস্থিষ্ঠানের কথা মনে হয়নি এবং তাতে সফলকাম হব বলেও ভাবি নি। শাস্ত্রীমহাশয় তখন কালীতে সংস্কৃত মাসিকপত্রের সম্পাদক ও সাহিত্যচর্চা করছিলেন। তিনি এখানে এসে জুটলেন। তখন পালিভাষা ও শাস্ত্রে তিনি প্রবীণ ছিলেন না, প্রথম আমার অস্থিরোদেই তিনি এই শাস্ত্রে জ্ঞানলাভ করতে ব্রতী হলেন।

ধীরে ধীরে এখানকার কাজ আরম্ভ হল। আমার মনে হল, যে, দেশের শিক্ষাপ্রণালীর ব্যাপকতাসাধন করতে হবে। তখন এমন কোনো বিশ্ববিদ্যালয় ছিল না যেখানে সর্বদেশের বিদ্যাকে গৌরবের স্থান দেওয়া হয়েছে। সব যুনিভার্সিটিতে শুধু পরীক্ষাপাশের জুতাই পাঠ্যবিধি হয়েছে, সেই শিক্ষাব্যবস্থা স্বার্থসাধনের দীনতায় পীড়িত, বিদ্যাকে শ্রদ্ধার সঙ্গে গ্রহণের কোনো চেষ্টা নেই। তাই মনে হল এখানে মুক্তভাবে বিশ্ববিদ্যালয়ের শাসনের বাইরে এমন প্রতিষ্ঠান গড়ে তুলব যেখানে সর্ববিদ্যার মিলনক্ষেত্র হবে। সেই সাধনার ভার ধারা গ্রহণ করলেন ধীরে ধীরে তারা এসে জুটলেন।

আমার শিশু-বিদ্যালয়ের বিস্তৃতি সাধন হল,—সভা-সমিতি মন্ত্রণাসভা ডেকে নয়, অল্প পরিসর প্রারম্ভ থেকে ধীরে ধীরে এর বৃদ্ধি হল। তার পর কালক্রমে কী করে এর কর্ম পরিধি ব্যাপ্ত হল তা সকলে জানেন।

আমাদের কাজ যে কিছু সফল হয়েছে আমাদের কর্মীদের চোখে তার স্পষ্ট প্রতিক্রিয়া ধরা পড়ে না, তারা সন্দিগ্ধ হয়, বাহ্যিক ফলে অসন্তোষ প্রকাশ করে। তাই এক একবার আমাদের কর্মের সার্থকতা কোথায় তা দেখতে ইচ্ছা হয়, নইলে পরিতুষ্ট হয় না। এবার কলকাতা থেকে আসার পর নিকটবর্তী গ্রামের লোকেরা আমায় নিয়ে গেল—তাদের মধ্যে বড়ো আনন্দ হল,

মনে হল এই তো ফললাভ হয়েছে ; এই জায়গায় শক্তি প্রসারিত হল, হৃদয়ে হৃদয়ে তা বিস্তৃত হল। পরীক্ষার ফল ছোটো কথা, এই তো ফললাভ, আমরা মানুষের মনকে জাগাতে পেরেছি। মানুষ বুঝেছে আমরা তাদের আপন। গ্রামবাসীদের সরল হৃদয়ে এখানকার প্রভাব সঞ্চারিত হল, তাদের আত্মশক্তির উদ্বোধন হল।

আমার মরবার আগে এই ব্যাপার দেখে খুঁসে হয়েছি। এই যে এরা ভালোবেসে ডাকল এরা আমাদের কাছে থেকে শ্রদ্ধা ও শক্তি পেয়েছে। এ জনতা ডেকে 'মহতীসভা' করা নয়, খবরের কাগজের লক্ষ্যগোচর কিছু ব্যাপার নয়। কিন্তু এই গ্রামবাসীর ডাক এ আমার হৃদয়ে স্পর্শ করল। মনে হল দীপ জ্বলেছে, হৃদয়ে হৃদয়ে তার শিখা প্রদীপ্ত হল, মানুষের শক্তির আলোক হৃদয়ে হৃদয়ে উদ্ভাসিত হল।

এই যে হল, এ কোনো একজনের কৃতিত্ব নয়, সকল কর্মীর চেষ্টা চিন্তা ও ত্যাগের দ্বারা, সকলের মিলিত কর্ম এই সমগ্রকে পুষ্ট করেছে। তাই ভরসার কথা এ কৃত্রিম উপায়ে হয়নি। কোনো ব্যক্তিবিশেষকে আশ্রয় করে এ কাজ হয়নি। ভয় নেই, প্রাণশক্তির সঞ্চার হয়েছে, আমাদের অবর্তমানে এই অচুষ্ঠান জীর্ণ ও লক্ষ্যভ্রষ্ট হবে না।

আমরা জনসাধারণকে আপন সংকল্পের অন্তর্গত করতে পেরেছি,—এই প্রতিষ্ঠান তার অভিমুখে চলেছে। অল্প পরিমাণে এক জায়গাতেই আমরা ভারতের সমস্তার সমাধান করব। রাজনীতির ঔদ্ধত্য নয়, সহজভাবে দেশবাসীদের আত্মীয়রূপে বরণ করে তাদের নিয়ে এখানে কাজ করব। তাদের ভোটাধিকার নিয়ে বিশ্ববিজয়ী হতে না পারি, তাদের সঙ্গে চিন্তের আদান প্রদান হবে, তাদের সেবায় নিযুক্ত হব। তারাও দেবে, আমাদের কাছ থেকে নেবে এই সর্ব ভারতের কাজ এখানে হবে।

একসময়ে আমার কাছে প্রশ্ন আসে, তৎকালীন স্বদেশী আন্দোলনে কেন যোগ দিচ্ছি না? আমি বলি, সকলের মধ্যে যে উত্তেজনা আমার কাজকে তা অগ্রসর করবে না। শুধু একটি বিশেষ প্রণালীর দ্বারাই যে সত্যসাধনা হয় আমি তা মনে করি না। তাই আমি

বলি যে, এই প্রশ্নের উত্তর যখন এখানে পূর্ণ হয়ে উঠবে তখন একদিন তা সকলের গোচর হবে। যা আমি সত্য বলে মনে করেছি সে উত্তরের জোগান হয়তো এখান থেকেই হবে।

সেই অপেক্ষায় ছিলাম। সত্যের মধ্যে সন্ধীর্ণতা নেই। সকল বিভাগে মানুষের সাধনা প্রসারিত। দল বাড়াবার সন্ধীর্ণ চেষ্টার মধ্যে সেই সত্যের খরঁতা হয়।

আধুনিক কালের মানুষের ধারণা যে, বিজ্ঞাপনের দ্বারা সংকল্পের ঘোষণা করতে হয়। দেখি যে আজকাল কখনো কখনো বিশ্বভারতীও কর্ম নিয়ে পত্রলেখকেরা সংবাদপত্রে লিখে থাকেন। এতে ভয় পাই, এদিকে লক্ষ্য হলে সত্যের চেয়ে খ্যাতিকে বড়ো করা হয়। সত্য স্বল্পে অবজ্ঞা করে না, অবাস্তবকে ভয় করে, তাই খ্যাতির কোলাহলকে আশ্রয় করতে সে কুণ্ঠিত। কিন্তু আধুনিককালের ধর্ম ব্যাপ্তির দ্বারা কাজকে বিচার করা, গভীরতার দ্বারা নয়। তার পরিণাম হয়, গাছের ডাল-পালার পরিব্যাপ্তির মতো, তাতে ফল হয় কম।

আমি একসময়ে নিভৃতে হুঃখ পেয়েছি অনেক, কিন্তু তাতে শান্তি ছিল। আমি খ্যাতি চাই নি পাই নি বরং অখ্যাতিই ছিল। মনু বলেছেন—সম্মানকে বিশ্বের মতো জানবে। অনেককাল কর্মের পুরস্কার স্বরূপে সম্মানের দাবী করি নি। একলা আপনার কাজ করেছি, সহ-যোগিতার আশা ছেড়েই দিয়েছি। আশা করলে পাবার সম্ভাবনা ছিল না। তেমন স্থলে বাহ্যিকভাবে না পাওয়াই স্বাভাবিক।

বিশ্বভারতীর এই প্রতিষ্ঠান যে যুগে যুগে সার্থক হতেই থাকবে তা বলে নিজেকে ভুলিয়ে কী হবে। মোহমুক্তমনে নিরাসী হয়েই যথাসাধ্য কাজ করে যেতে পারি যেন। বিধাতা আমাদের কাছে কাজ দাবী করেন কিন্তু আমরা তাঁর কাছে ফল দাবী করলে তিনি তার হিসাব গোপনে রাখেন, নগদ মজুরী চুকিয়ে দিয়ে আমাদের প্রয়াসের অবমাননা করেন না। তা ছাড়া আজ আমরা যে সংকল্প করেছি আগামী কালেও যে অবিকল তারই পুনরাবৃত্তি চলবে কালের সে ধর্ম নয়।

ভাবী কালের দিকে আমরা পথ তৈরি করে দিতে পারি
কিন্তু গম্য স্থানকে আমার আজকের দিনের রুচি ও বুদ্ধি
দিয়ে একেবারে পাকা করে দেব এ হতেই পারে না।
যদি অন্ধ মমতায় তাই করে দিই তাহলে সে আমাদের
মৃত সঙ্কল্পেব সমাধিস্থান হবে। আমাদের যে চেষ্টা
বর্তমানে জন্ম গ্রহণ করে, সময় উপস্থিত হলে তার অক্ষোষ্টি

সংকার হবে, তার দ্বারা সত্যের দেহ-মুক্তি হবে কিন্তু
তার পরে নবজন্মে তার নব দেহ ধারণের আহ্বান
আসবে এই কথা মনে রেখে—

নাভিনন্দেত মরণং নাভিনন্দেত জীবিতম্
কালমেব প্রতীক্ষেত নির্দেশং ভূতকো যথা। *

প্রাক্তন ছাত্রছাত্রীদের প্রতি

[৮ই পৌষ সকালে আশ্রমিক-সংঘের অধিবেশনের
পর প্রাক্তন ছাত্রছাত্রীরা 'আমাদের শান্তিনিকেতন' এই
গানটি গাহিতে গাহিতে গুরুদেবের গৃহে প্রণাম নিবেদন
করিতে যায়, সে সময়ে তিনি তাহাদের সম্বোধন করিয়া
যাহা বলেন তাহার অনুলিপি নীচে উদ্ধৃত হইল।]

আজকের দিনে তোমরা আশ্রমের প্রাক্তন ছাত্র-
ছাত্রীরা এই যে মিলিত হয়েছ, এ বিশেষ আনন্দের
কথা। শান্তিনিকেতনের যে বাহ্য-প্রকৃতির রূপ—ঘরবাড়ি,
সেটি এর বড়ো পরিচয় নয়, তোমরা এখানকার অধিবাসীরা
তোমাদের যে প্রাণের অংশ এখানে দিয়ে গেছ, এর
ইতিহাসে সেইটিই সব চেয়ে বড়ো কথা। প্রতিক্ষেপে
এখানে যে প্রাণের প্রবাহ চলেছে, এখানকার স্তরে স্তরে
যে প্রাণের পলি পড়েছে তাই এখানকার ইতিহাসে রয়ে
গেছে, সেটি এর শ্রেষ্ঠ সম্পদ। তোমাদের যে প্রত্যেকের
নাম এখানে গাঁথা হয়ে রইল তা নয়, কিন্তু শান্তিনিকে-
তনের সঙ্গে তোমাদের যতটুকু যথার্থ সত্য সম্বন্ধ হল
ততটুকু তোমরা এখানে দান করে গেলে। এখানকার
যে বাইরের বিধিবিধান, তার ভার অধ্যাপকদের উপর,
এর পরিচালনার দ্বারা কোনো একভাবে চলবেই, কিন্তু
এখানের যে প্রাণের ঐক্যধারা তার ভার তোমাদের
প্রাক্তনদের উপর। ভবিষ্যতে তোমাদের অন্তরের প্রীতি

এই অন্তরানকে গঠিত করবে এই কথা ভাবতে আমি
ভালোবাসি।

আমি যখন প্রথম এই অন্তরান স্থাপন করি তখন
বাংলা দেশের নানা জেলা থেকে ছাত্র এখানে এসেছিল;
বিশেষতঃ পূর্ববঙ্গের। আমি প্রতিদিন দেখেছি, তারা
আমাদের আত্মীয়তার সম্বন্ধটি ভোলে নি; আশ্রম থেকে
দূরে গেলেও তাদের এই যোগ ছিন্ন হবার নয়, তাদের
মনের মধ্যে এই ভাবটি আমি লক্ষ্য করেছি। তখনকার
ছাত্ররা বার বার ফিরে ফিরে এখানে এসেছে, পরবর্তী
ছাত্রদের আত্মীয় বলে দেখেছে, বড়োদের 'দাদা' বলে
স্নেহের সম্পর্ক জানিয়েছে; আশ্রমের বাইরে যেখানেই
তারা মিলিত হয়েছে পরম আত্মীয়তার যোগে যুক্ত
হয়েছে।

আশ্রমের এই প্রীতির দ্বারাটি লক্ষ্য করে আমার
বিশেষ আনন্দ হয়েছিল। মনে হয়েছিল এই অন্তরানকে
অবলম্বন করে বঙ্গদেশব্যাপী এক পরম আত্মীয়তার
যোগ স্থাপিত হবে, বাংলার নাড়ির সঙ্গে শান্তিনিকেতনের
গভীর যোগ হবে। তার পর সৌভাগ্যক্রমে এই
আশ্রমের সঙ্গে নানা দেশবিদেশের যোগ হল, এর পরি-
ধির বিস্তার হল। কিন্তু সেই মূল আদর্শটি এখানে রয়ে
গেছে। এখানকার ছাত্ররা উপাধি নিয়ে চলে যাবে,

পরীক্ষাপাশের মস্ত্রের মাঝে মাঝে হয়ে বেরোবে, এর জন্ত এখানে আমি আমার শক্তি নিয়োগ করিনি। আমি তো যান্ত্রিক নই, হাইড্রুলিক প্রেসের চাপে যেমন কারখানার মাল তৈরী হয়, তেমনি দাগা দেবার যন্ত্র এখানে পাকা হয়ে থাকবে, এ আমার সংকল্প নয়। যাতে প্রাণের ধর্ম নেই তেমন বিজ্ঞানতনে আমার উৎসাহ নেই। আমি ছাত্র-সংখ্যার বৃদ্ধির দাবী রাখিনি, যদি হৃদয়ের প্রেমের স্ত্রোভক্তি ও প্রীতির দ্বারা এই আশ্রম দূরে দূরে ভারতের সকল মানুষকে বাঁধতে পারে, যদি এই আশ্রমে বিশ্বপ্রাণের রূপটি ব্যক্ত হয় তবেই যথার্থ সফলতা লাভ হবে।

আশ্রমের সেই প্রাণের রূপের পরিচয় সাধনের ভার তোমাদের উপর রয়েছে। ভারতবর্ষের মধ্যে এখানে এমন একটি কেন্দ্র হোক যেখানে সর্বভারতের সঙ্গে প্রাণের যোগসূত্র গ্রথিত হবে, যেখানে মানব হৃদয়ের একটি মিলনক্ষেত্র হবে। তোমরা প্রাক্তন ছাত্রছাত্রীরা এখানে ফিরে ফিরে এসে এই প্রতিষ্ঠানের মূলগত সেই একান্ত অকৃত্রিম প্রীতিকে ব্যক্ত করেছ। যদি এই আশ্রমের সঙ্গে ছাত্রদের আধ্যাত্মিক সম্বন্ধ প্রবল হয়, সত্য হয়, তবেই এখানকার ভাবটি দেশে দেশে বিস্তীর্ণ হবে এবং আমার জীবনব্যাপী চেষ্টা ও ত্যাগের সার্থকতা হবে।

তোমরা কখনো মনে কোরো না যে পরীক্ষায় বেশী মার্ক পেলো বা কণ্ঠজীবনে বেশী খ্যাতি লাভ করলে এর দ্বারা আশ্রমকে যথার্থ বিচার করবে। তোমরা জানো, এই অস্থানকে অনেক নিন্দা ও বিরুদ্ধতা সহ্য করতে হয়েছে। কারণ বাঙালীর ধর্মই নিন্দাবাদ করা, দেশবাসীর স্বভাব সর্বকক্ষে অহৈতুকী প্রতিকূলতা করা, চিত্তদৈন্তবশতঃ তারা সকল প্রচেষ্টাকে ছোটো করতে চায়। তোমাদের

এই প্রীতি ও নিষ্ঠার সহযোগিতা তাই একে বাঁচাবে। তোমরা সকলে সংসারক্ষেত্রে সম্মান না পেতে পারো কিন্তু আশ্রমের প্রতি তোমাদের এই প্রীতি এখানকার ইতিহাসের পৃষ্ঠায় লেখা থাকবে, এর ইতিবৃত্তে তোমরা বড়ো স্থান নেবে।

ভারতের এই একটি কেন্দ্রে বিজ্ঞা ও প্রাণের সঙ্গে গভীর যোগ সাধনের চেষ্টা হয়েছে, আমি আশ্রমের ভিতরকার এই লক্ষ্যটি কখনো ক্ষুণ্ণ হতে দিহ নি। ৩০ বছরের উজ্জ্বল যে দুঃখ দিয়ে এর আদর্শকে বহন করেছি তার ইতিহাস কোথাও লিপিবদ্ধ থাকবে না, তা তোমরা কেউ জানবে না, অল্প লোকের সঙ্গেই তার পরিচয় আছে। আমার এই দীর্ঘজীবনের প্রয়াস সার্থক হবে, যদি তোমরা এর অন্তর্নিহিত সত্যটিকে উপলব্ধি করো। শুধু বিধিবিধানের মধ্য দিয়ে নয়, কিন্তু তোমরা জীবনের যে ছাপ এখান থেকে পেলো তার চিহ্ন দিয়ে তোমাদের শুদ্ধ প্রীতি নিষ্ঠা ও ত্যাগের দ্বারা একে রক্ষা করতে হবে। অল্প বিজ্ঞান ও শুধু মাইনের দাবী রাখে, এই আশ্রম এখানকার ছাত্রদের কাছে ত্যাগের দাবী করে। তোমাদের সেই কল্যাণকামনা ও ত্যাগের দ্বারা এর সত্যটিকে পরিপুষ্ট করতে হবে। দূরে নিকটে যে অবস্থায় থাকো, মনে রেখো, তোমাদের আত্মদানের উপর আশ্রমের আদর্শ নিভর করছে।

আমি নিজের জীবনের যা দিয়েছি তার প্রতিদান চাইনি। এই আশ্রমে যে দুর্লভ সত্য কাজ করছে—এখানকার পাঠ ও শিক্ষাপ্রণালীর উর্দ্ধে যে সত্তা আছে,—তোমরা প্রাক্তন ছাত্রছাত্রীরা তা গ্রহণের দ্বারা এই আশ্রমের সঙ্গে যুক্ত হও, তোমরা আশ্রমকে এই প্রতিদান করো। *

অবসান হোলো রাতি ।
 নিবাইয়া ফেলো কালিমামলিন
 ঘরের কোণের বাতি ।
 নিখিলের আলো পূর্ব আকাশে
 জ্বলিল পুণ্যদিনে—
 এক পথে যারা চলিবে তাহারা
 সকলেরে নিক চিনে ।

The night has ended.

Put all the light of the lamp
 of thine own corner smudged with smoke.
 The great morning appears for all
 in the Eastern sky.
 Let its light reveal to each others
 those who walk on the same path.

—Rabindranath.

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VIŚVA-BHARATI NEWS



Volume I.

February, 1933

Number Eight

Yes, it is my own wish that my seeking
 may never come to its end.
I desire not final fruits
 for they become a burden when gained.
They arrive in their own time,
 they drop to the dust,
 then comes the chance for my flowers to blossom anew.
Let me not fear the struggle of endeavour
 and be sure of the giving that is endless
 and the delight of receiving
 in constant recurrence.

December, 1932

Rabindranath Tagore

Visva-Bharati

Members of the Samsad (Governing body), 1933.

Office-bearers for 1932-33.

Acharya (Founder-President) : Rabindranath Tagore.

Upacharya (Vice-President) ; Charu Chandra Dutt.

Artha-Sachiva (Treasurer) : Debendra Mohan Bose.

Karma-Sachiva (General Secretary) :—
Rathindranath Tagore.

Asst. Karma-Sachiva : Kishorimohan Santra.

Sriniketan-Sachiva (Local Secretary, Sriniketan) : Gourgopal Ghosh.

Secretary, Publishing Board : Charuchandra Bhattacharya.

Members of the Samsad for 1933-34.

Pramathanath Banerjee, Suniti Kumar Chatterjee, Kshitimohan Sen, Kalidas Nag, Sudhir Kumar Lahiri, Surendranath Tagore, Amiya Chandra Chakravarty, Kishorimohan Santra, Amal Home, Dhirendranath Mitra, Hiralal Ray, Nihar Ranjan Ray, Bijay Bihari Mukherjee, Atul Prosad Sen, M. R. Jayakar, D. J. Irani, L. K. Elmhirst, Jitendramohan Sen, Sushobhan Chandra Sarkar, Pramoda Ranjan Ghosh, E. W. Ariam, Hembala Sen, Probhat Kumar Mukherjee, Vidhushekhara Bhattacharya, Nepalchandra Ray, Asha Adhikari, Kalimohan Ghosh, P. C. Lal, P. C. Mahalanobis, Hiron Kumar Sanyal, Surendra Nath Kar, Dhirendramohan Sen, and the representative of the Ashramika Sangha, to be announced later.

Alumni News

The Annual meeting of the Ashramika Sangha was held at Santiniketan on the 23rd

December, 1932. Pradyotkumar Sen presided. The secretary read his minutes and submitted the annual accounts, which were accepted. On the resignation of the last year's office bearers the following were elected for the year 1933—34, as the members of the executive committee :—

Rathindranath Tagore—Treasurer.

Dhirendramohan Sen—Secretary.

Saroj Ranjan Choudhury—Asst. Secretary

Gouri Bhanja Choudhury }
Kshemendramohan Sen } Members

The Executive Committee was empowered to elect the representative to the Samsad. Of the items of the meeting these may be noted. The life membership fund has reached only the sum Rs. 500/- and the secretary appealed to all the members of the Sangha to collect twenty-five life members, to put the Sangha in a financially safe position. The debt on account of the construction of the Ashramika-Sangha Cottage has almost been cleared and it is certain that by the end of this year the debt will be paid up. The General Secretary, Visva-Bharati, has agreed to consider the question of lending a room at 210, Cornwallis St., Calcutta, to the Calcutta branch of the Sangha, to be used as a Reading Room in the evening. It is hoped that the arrangement for the reading room will be completed this month.

...

The Ashramika Sangha has collected a small fund to help deserving students at Santiniketan. About six stipends of five rupees each will be awarded this year.

...
Marriage : Rama Mukherjee, formerly a student at Sikshabhavana, to A. B. Chakravarty of Bhagalpur, on the 18th Jan., 1933.

—Savitri Govind, formerly a student of Kalabhavana to B. Muddukrishna, on the 23rd Dec., 1932.

Welcome Address to Prof. Davoud.

To Aga Pouré—Davoud,

We welcome you who have come as a messenger of the great Persian civilization to our land; we welcome you on behalf of Santiniketan and of India.

In different chapters of our history India has communed with your culture; through art and literature and philosophy we have built up a comradeship of civilization. Those were the golden days of Asia's self-expression, when in spite of barriers of language and distance her neighbouring continents carried on a commerce of the spirit, rich in the wealth of realization, of wisdom garnered from many fields of effort and achievement.

Centuries of oblivion have intervened, the dust of time has covered up relics of India's kinship with Iran. But the memory of that ancient union still runs in our blood, and in this great Age of Asia's awakening we are once more discovering our affinities, we are rescuing from the debris of vanished ages the undying memorials of our co-operation.

You have come to us with that message of Asia's awakening. Once more we are to light our lamps which ages ago Iran and India placed together on the altar of Asia's common culture. The hymns we then sung in languages closely allied will yet again reverberate

under Asia's sky; we shall unite our hearts and our minds in quest of the inmost truths of our soul.

We of Asia are profoundly grateful to your great Monarch who with his indomitable personality and far-reaching creative vision has ushered in a new age in Persia and inspired the neighbouring countries with a spirit of self-reliance and hope. We take this occasion to offer him our deep appreciation of his gracious friendliness in having invited me to his kingdom and given me a taste of Persia's magnanimous hospitality, and in thus lending your services to our Visva-bharati in Santiniketan. No more wonderful manner of expressing his cordial fellowship could be chosen than thus sending to us one of the noblest emissaries of Persia's culture.

Great is our joy today that we welcome you, our friend from Iran, to this Ashrama of Santiniketan, where we have taken up the task of revealing the deepest mind of Asia. May our collaboration bind Persia and India close together in ties of intimate comradeship, uniting us once again in the responsibility jointly shared of restoring to the modern age the great gift which Asia has to offer to humanity.

January 9, 1933.

Rabindranath Tagore

Reply by Prof. Davoud.

After the return of your revered Dr. Tagore and Dinshaw Irani from Iran in June last, my friend Dinshaw wrote to me at Berlin in July last and informed me to my great delight that the Persian Government had decided to establish a Chair of Iranian Culture at the Visva-Bharati University and that the Government had done me the honour by offering to me the occupancy of the Chair as its first Professor.

There were many difficulties in my way which need not be recounted here, and which made me think at one time that I may be forced to refuse the honour. However, my love for India, the country of the second half of our great Indo-Aryan race, and my still greater love for your revered President Dr. Rabindranath Tagore's ideal, and the idea and ideal with which my country's Government were moved, made me brush aside all difficulties, irrespective of their results, and thus today I find myself amongst you.

My first sojourn in India had lasted for two years and six months, from November 1925 to May 1926. I had not then the happiness of seeing the poet of the East and its message-bearer to the West, and in consequence, always a feeling of want had been left in my heart. The force of circumstances prevented me from fulfilling all my wishes. In Europe too, with expectant heart, I was wanting to see him in Berlin, but your President was not able to make a diversion to that city in 1930. And specially when in 1932, I heard of the poet's visit to Persia, my heart ached to realise that when all my colleagues and friends there would have the happiness of meeting the great poet philosopher of India, I was singled out by

an unkind fate to remain outside, and satisfied myself by reading merely the accounts of the visit with my hungry and jealous eyes.

I was utterly ignorant however, that the fate was very kind to me and was reserving for me a much better lot. For lo, not only in the holy land of Tagore himself, but in his very home and in the centre of the University founded by him, I have the happiness to be in his company for a length of time, and as our Persian poet says :—"The ball is within the loop of my bat, to carry it to the goal of victorious desire."

In my first journey, side by side with the work which was entrusted to me, I tried my very best to increase the knowledge of the ancient religion of Persia, which I was successful in doing by my studies here and by coming into contact with the Parsi scholars of Bombay. This journey too, I have undertaken more in the spirit of a humble student, than of a proud professor. I am quite sure, whilst giving to you my friends, a picture of the civilisation and culture of my own beloved and sacred country, I will at the same time receive from you, as a student, more and more knowledge about the civilisation, culture and the philosophy of the great branch of my own Aryan race, who have made this country their own. I hope therefore, not only to be able to give my share in placing before the thinkers of this great country, some aspects of the great Iranian culture, but I hope to gather and store sufficient material to be able in future to supplement and complete my own studies of the ancient culture of this country, and place the result before my own countrymen in Persia of today.

I know and realise that many and many have preceded me in the path which I am now taking. India, our neighbour,—India with a nation, claiming the same descent as ours have always been in the closest of contacts with Iran, although because of the vicissitudes of time, we had allowed through neglect, the old ties to be sundered. Just as a poet had grieved about the result of a famine in Damascus when he said :-

“Such a year of famine overtook the city of Damascus.

That friends forgot to bear love for friends.” We too, intimate neighbours, have practically become like strangers to each other. We are waking up, however, from our sleep of indifference and are going to resume our ancient friendship and re-tie the knots that were unloosened by neglect. And this we must do, unless we too wish to let go from our hands our great spiritual inheritance—the Aryan wisdom, and become soul-less and Godless machines of efficiency as in the west.

I am very happy therefore, that after years and years, I am the first person to be officially sent by Iran to India and I hope that like my predecessor, the famous Albiruni (1100 A. D.) whose achievements I may only try to copy, I may try to learn and understand the culture of India too, and write a book for my own country in consequence.

The journey of Dr. Tagore to Persia, very particularly drew the attention of the Persians to India, and just as my dear country is anxious to place before you its culture, ancient and modern, so is it anxious to know about your culture too.....In conclusion therefore, I repeat that I have come not only to lecture before you in my humble way about the culture of Iran, but I have come in the spirit of a student, to make a comparative study of the sister cultures of Iran and India ; for, as students we meet best in the University of the world, and help in spreading the ideal for which the Visva Bharati was founded by its great founder, and for which it stands today.

Poure-Davoud.

Address to the Indo-Japanese Association *

Some years ago I had the real meeting with Japan when a great original mind, from these shores came in our midst. He was our guest for a long time and he had immense inspiration for the young generation of Bengal in those days which immediately preceded a period of a sudden ebullition of national self-assertion in our country. The voice of the East came from him to our young men. That was a significant fact, a memorable one in my own life. And he asked them to make

it their mission in life to give some great expression of the human spirit worthy of the East. It is the responsibility which every nation has, to reveal itself before the world, Obscurity should be considered almost as a national crime, it is worse than death and is never forgiven by the history of man. The people must bring out the best in them which belongs to the magnanimity of their soul which is their wealth that exceeds their immediate and exclusive needs and recognizes

* Address delivered on the 15th of May, 1929, at the Kogya Kurbu (Industrial Club Tokyo).

its responsibility to send cultural and spiritual invitation to the rest of the world. He asked our young men to cherish in their heart a strong faith and a deep pride in their past where they enshrine the vision of the noblest ideals of heroism ; of devotion to truth and freedom, devotion to the eternal laws of righteousness and this, not as a critical scholar, laboriously picking up evidences of actual facts, but as a devotee lovingly conscious of the ideals incarnated in ancient legends, in epics, in mythological creations. He said that if they could maintain a simple attitude of worshipful mind towards a great eternal idea which is the East, they would be able to summon up the strength to suffer martyrdom in their aspiration for a glorious future. He mentioned as an instance of this truth the writing of the great history of Japan in which has been treasured the inspiration of the best ideals of this country for the coming generations of her children, not a critical history of facts but of truth which is deep in the memory of the people. My friend, of whom I have spoken, was a true Japanese and I am sure that because of this abundant truth in him he could deeply understand the other Eastern peoples. And a great opportunity it was for us to see with what natural ease he could share the life of our own people, and inspire in their heart an aspiration not only for the good of their own country but for all humanity. He was one of those who had the gift of sympathetic insight which could discover some abiding human truth from all obscure corners, and detect significant meanings from the most insignificant facts, which are often overlooked. And it was this gift through which he had helped our young generation to know better their own land, to discover the treasure of culture which lies hidden in the national mind for the people, and they had wonderful days of ecstasy and enthusiasm so

long as he was in their midst. With an eager love he identified himself with the youngmen of those days, and they still remember him. The movements to which he gave impetus are still working in our province, and one of those was the art movement in Bengal, which he had helped with his sympathy, understanding, and imagination, his instinct and experience about principles of art. Those youngmen who sat near him and listened to his words day after day are still reaping the benefit of that fruitful opportunity in the morning of their youth. Well, that was a very real meeting which happened in our country,— meeting with Japan. And I assure you, my friends, that this meeting had the effect of drawing the heart of our people in Bengal towards your country more than any other fact that has happened since then, or before that time. It was that personal relationship, personal influence, in which he represented the best of Japan. I say best, because it transcended all local and temporary interests of Japan in its love and sympathy ; and he worked, worked day and night among a people whose language he hardly understood, and this very fact was an education for us. I remember when I used to accompany him to some of our village fairs and other places outside the town, what subtle sensitiveness he displayed for things that had some permanent value which was not evident to those who were familiar with them. He would often buy some very cheap things, like simple clay oil pots that peasants use, with ecstasy of admiration ; some things in which we had failed to realise the instinct for beauty which these unsophisticated villagers possessed without their knowing its merit. And then, after over six months in India, he left our country ; but his experience, the sentiment which was evoked in his mind, he has given expression to in a very remarkable book full of suggestive

beauty, and a part of which is named, "Ideals of the East". Then I had the privilege of meeting him once again in America, in Boston, when he was the Curator of the Boston Museum, Oriental Department, and I found what profound admiration he inspired among those cultured Americans of Boston who came into contact with him. On this occasion of our last meeting he was almost mortally ill and intending to come back to his native soil. He asked me to visit China, promised that he would take me over that country himself personally and show me the real China which is not quite evident to the shallow curiosity of the ordinary tourist mind. He expressed very profound respect for China. That also revealed his great personality to me. His deep sympathy for India did touch us very greatly; but then I found that it was nothing which was special in its limit; it was only one of the manifestations of his understanding mind, his generous human sympathy. It enhanced my respect for him to know that he had almost a feeling of reverence for the neighbouring country of his, for which very often your people have not their full measure of sympathy and appreciation. He was far above those local and petty prejudices which blind our vision to all that is great in races to which we do not belong ourselves. According to him, China was a great country with endless possibilities; that the genius which her past history revealed, leaving its innumerable memorials scattered everywhere in that land, still lived in the heart of the people. It was his wish that I should know and acknowledge this; and that was another good help which he rendered me. It at once strengthened my interest for that ancient land, my faith in her future, because I could trust him when

he expressed his admiration for those people who are to day living in comparative obscurity, whose lamps of culture are not completely lit up, but who were according to him, waiting for another opportunity to have the fullness of illumination, shedding fresh glory upon the history of Asia. When I first met him I neither knew Japan nor had I any experience of China. I came to know both of these countries from the personal relationship with this great man whom I had the good fortune to meet and accept as one of my intimate friends. He was followed by three of your most renowned artists, one of whom is still living and I am sure has a universal reputation among his own countrymen. Yokoyama Taikwan; and another young artist, who I believe is no longer living, Hishida; and also another of them Katsuda. And they worked there, they lived with our students who were struggling to help their own instincts, find their inspiration from their own traditions and surroundings. Your artists from Japan were intimate with these young spirits of great promise and the memorial of that co-operation is still alive in the modern Art movement started in Bengal. I am glad to confess to you at this meeting that one of the influences which acted towards the awakening of spirit in Bengal flowed from the heart of that great man, Okakura, and I am specially grateful that through him one of the most fruitful periods of our modern history had its association with Japan. And if this association of culture and sympathy is allowed to grow then, someday, will be developed, not merely national cultures, national minds, but a continental mind of Asia, greatly needed and long waiting to be revealed.

(to be continued)

Visva-bharati Extension Lectures, Winter Term.

LECTURER	SUBJECT	LANGUAGE	HOURS	DAYS
1. Rabindranath Tagore	The Religion of Man	Bengali	6-30 P. M.	Thursdays
2. Rathindranath Tagore	Evolution in Scientific Thought	English & Bengali	6-30 P. M.	Saturdays †
3. Anilkumar Chanda	Modern Political Theories	English	6-30 P. M.	Saturdays †
4. Nandalal Bose	On Art	Bengali	6-30 P. M.	Fridays
5. Prof. Poure Davoud	On Persian Culture	English	6-30 P. M.	Sundays
6. G. D. Mullik	The Mystics of Sind	English	6-30 P. M.	Mondays
*7. Kshitimohan Sen	Literature of Rabindranath	Bengali	3 P. M.	Thus. Sat. Mon.
8. G. Sahai	Economic Problems of Rural India	English	3 P. M.	Fridays
9. P. C. Lal	Trends in Modern Educ.	English	3 P. M.	Tuesdays
10. Kali Mohan Ghose	My Experiences in Rural Work	Bengali	3 P. M.	Sundays
*11. Amiyachandra Chakravarty	English Poetry	English	10 A. M.	Saturdays

* Not Public: Permission for attendance must be obtained from the lecturer.

† Fortnightly.

N. B. No lectures on full-moon and Utsava days. The dates of lectures cannot be altered; undelivered lectures will be given on subsequent week-days. Alteration in hours is subject to general alteration in the time-table of the institution.

SANTINIKETAN,
18.1.33.

R. N. Tagore
Karma-Sachiva.

TALKS IN CHINA

BY

RABINDRANATH TAGORE

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in May and June, 1924.

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== VISVA-BHARATI NEWS ==



By Nandalal Bose

Volume I.

March, 1933

Number Nine

There has been related in one of our Bengali epics the legend of a merchant who was a devout worshipper of Shiva the Good, the Pure,—Shiva who represents the principle of renunciation and the power of self control. This man was perpetually persecuted by a deity, the fierce Snake-goddess, who in order to divert his allegiance to herself inflicted the endless power of her malignance upon her victim. Through a series of failures, deaths and disasters he was at last compelled to acknowledge the superior merit of the divinity of frightfulness. The tragedy does not lie in the external fact of the transfer of homage from one shrine to the other, but in the moral defeat implied in the ascribing of a higher value of truth to the goddess of success,—the personification of unscrupulous egotism,—rather than to the god of moral perfection.

Rabindranath Tagore

Santiniketan

The waterworks at Santiniketan was opened by the Hon'ble Bijoy Prasad Singh Roy on the 11th Feb. at 8 A. M. Many distinguished visitors and the President attended the ceremony.

...

We regret to announce the death of Dr. C. H. Collins, at Adyar. Dr. Collins was engaged in research work from 1925 to 1931 at the Vidya-bhavana. He was invited by the Director General, Archaeological Survey of India in connection with his work on the Indus Seal. At Santiniketan, in addition to his research work Dr. Collins acted as a lecturer on Indo Iranian philology.

...

We record, also, with deep regret the sad death of Srimati Asoka Bose who was a student in the school department from 1927 to 1929. We offer our sincere condolence to the bereaved parents.

...

Asha Adhikari resigned her office as Rector on the 15th Feb, 1933, on grounds of health. Dhirendramohan Sen has been appointed in her place. It appears, from now onward, it will be the policy of the institution to run the college and the school as one unit as far as practicable.

...

Alumni News

The following will constitute the committee to award Ashramika-Sangha stipends at Santiniketan:—Rathindranath Tagore Satyendranath Bisi and Dhirendramohan Sen.

Marriage—Srimati Lila Roy, formerly an *Adhyapak*a to Dr. S. K. Mazumdar in Calcutta on the 19th Feb. 1933.

Sriniketan

The following was the programme of the Anniversary of Sriniketan, the Institute of Rural Reconstruction:—

5th Feb. Sunday :

Brati-balaka Rally 8 30 A. M.

Distribution of prizes and the General Meeting of Brati-balakas.

President : Dr. Bidhanchandra Ray 11 A. M.

Musical Entertainment,

Kavi etc. 4 P. M. onward

6th Feb. Monday :

The Annual Meeting of Sriniketan

Address by Rabindranath 8 A. M.

The 'Depressed Class' Conference, and *Nagara Kirtan*

President - Mr. Satcowripati Roy 1 P. M.

Musical Entertainment—

Yatra, Baul etc 6 P. M. onward

7th Feb. Tuesday :

The Annual Meeting of Visva bharati

Central Co-operative Bank 1 P. M.

Cattle Show. 4-30 P. M.

Musical Entertainment 6 P. M. onward

The Brati-balakas and their leaders are to be congratulated on their excellent performance in their rally this year. The boys of Siksha-Satra fought hard to retain their championship and they retained it with 33 points to their credit. The Brati-balakas of Laldaha deserve a special mention for their excellent collection and their handicraft. On the 6th Feb. the arrival of the delegates to the "Depressed Class" Conference, could not fail to impress the onlookers with their enthusiasm and the organisers of the conference must have felt gratified that the pains they had taken were certainly rewarded.

Rammohan Roy

Rabindranath Tagore.

It takes time to understand and appreciate any rare personality who comes at an age when his country has lost itself and contradicts its own majesty. His voice sounds painfully discordant only because the people have allowed the strings of their own instrument to slacken and fail to make them harmonise with the music of truth which once originated in the sublime height of their nature.

Rammohan Roy was one such man who had been rudely rejected by his country which refused to be reminded of the responsibility of its great inheritance while clinging with desperate infatuation to its degeneracy. But the occasion was urgent and therefore his appearance in the midst of an angry annoyance was inevitable. He came to represent the change of season which must follow the long indigence of drought and bring the wealth of shower which inspires in the heart of a parched up bareness a magnificence of life. It seems like a bewildering surprise, such a shifting of scene, and its fulness of meaning must wait to be unfolded till the harvest ripens and the reapers no longer hesitate to acknowledge it. Rammohan came to his countrymen as an unwelcome accident stupendously out of proportion to his surroundings, and yet he was the man for whom our history has been watching through the night, the man who is to represent in his life the complete significance of the spirit and mission of the land to which he belonged. It was a lonely life, but it had for its comrades the noble path-seekers who preceded him in India,

whose courage was supreme in their adventure of truth.

It is a matter of infinite wonder that at an obscure age of narrow provincialism Rammohan should be able to bring as a gift to his people who did not understand him, the mind that in its generous sympathy and understanding comprehended the best aspiration of the East and West, the mind that opened to itself the confluence of cultures on which have ever come sailing great epochs of civilisation. The vision of the modern age with its multitude of claim and activities shone clear before his mind's eye and it was he who truly introduced it to his country before that age itself completely found its own mind.

We in India, have occasions bitterly to blame our destiny, we have reasons to deplore our past and despair of our future but at the same time we have the right to hope for the best when we know that Rammohan has been born to us. Such a marvellous fact has to be fully realised by us through series of years, and great as is the glory that it carries in itself, great will be our shame in proportion if we fail in the least to offer him our best recognition even after a century of his death. Let us be worthy to own him by our capacity to understand him and willingness to dedicate to him our proud homage of gratitude. For a long time we have kept him aloof from us as an alien and thus proved ourselves small, but the opportunity has come today when we can show that the country that produces great messengers of truth know how greatly to receive them.

Address to the Indo-Japanese Association

Rabindranath Tagore

(Continued from page 73)

My friends, you all know what a great force it is in Europe that these western peoples have such a thing as the continental concert of minds. It is a very real power, this cultural co operation and bond of intellectual fellowship. It is a very great fact in human history. All the several countries of that continent contribute to a common coffer their individual wealth of mind and intellectual treasure has been accumulating for centuries in the West. The important fact which we have to keep in mind is that they do not all have one language. There was a time in the Middle Ages when Latin was the common language of culture but that was not the most glorious period of European civilization. There is no doubt that this classical language was the seedplot in which all the scholars of Europe had done their part of sowing the seeds. But then, when the shoots came up, the transplantation had to be done in different soils of languages that were living, and that was the great opportunity that Europe has had. And now, though the different European countries have different languages and also to some extent different temperaments, different kinds of gifts, still they have this marvellous illumination of a combined culture which now dominates the whole of the world because of a great power that has been generated with this intellectual and spiritual co-operation of minds. I believe that such good fortune has never occurred to any other continent, never such great truth of humanity revealed. It proved that when human minds with their respective capacities work together, a very great potent power is generated that has in it immortal life ; and this in the highest lesson

which we can accept from European civilization. When we talk about European civilization we use a term which is real in its meaning, it is an undoubted fact. But when they glibly talk of the Oriental mind and culture, they do not realize that we have not yet been able to develop a universal mind, a great background of Oriental cultures. Our cultures are too scattered. They yet have not any possibility of interconnection and owing to that they have their provincialism, something which is peculiar to each people with their idiosyncrasy and mannerism that generally has the character of stammering in them.

Peculiarity is not a thing of which we can be proud. Uniqueness of the individuals is great because that uniqueness has in it the essential element of universality. What is narrow in its range of expression, is exclusive, and therefore it does not give us a permanent strength of truth. There are certain qualities in your civilization, the gifts which Japan has, that are unique. They are most admirable, not because they are peculiar to Japan, but because, in their uniqueness, they carry a universal aspect which can be gladly accepted and proudly owned by other people, also if they have the opportunity and wisdom to do so. For instance, it should give us real delight when we find some perfect artistic expression in your soil, finding its way to India and to Europe. It is a narrow mind, void of light, that cannot feel the pride of it, pride for all humanity to be able to know that these things of eternal value have been produced in the history of man. And we can meet on this ground of culture, which, though unique in each individual race, has

its inexhaustible human appeal. Japan has offered her invitation to all time and to all parts of the world, in whatever is of immortal value in her work of self expression, in her art, in her traditions, that express some sensitive qualities of heart, her courtesy, and power of self control, great dignity of behaviour, which I have daily had the opportunity to admire, and deeply wished that our people also could receive inspiration from them without feeling the least sense of humiliation. Men are great borrowers, for when we borrow things of lasting merit from other people, we can claim our birthright to possess them. All real great things belong to all countries, and men of great genius cannot be confined in a classification to any one particular race or country. Such great geniuses have been born in all parts of the world spreading the brotherhood of men. These great hearts, who are like mountain peaks overtopping in their altitude, rise far above the soil that supports them and from that height, which is in the heart of the eternal, they can scan the distant horizons and realize the fundamental unity in all differences around them. You have, I am sure, such great minds in your country, who have their feet on the soil of this land and their minds in the sky,—the universal realm of visions—the visions which rise from great souls from all parts of the world and hover and mingle in a translucent atmosphere. I have had the great good fortune to know such individuals in the west and in the east, who have their pride in humanity who radiate influences round them which are for saving human races from race jealousy and suspicions bred of irrational prejudices. It is all the more needed in these dark days of dissensions, of cults of lies, messages from the height that rise above the dust and the mist of the baser passions of man. The voice from the calm of truth, the truth or human unity

and the hope of a dawn, when with the advent of light we shall be able to recognise in the faces of each other, the friends, the kindred. My friends, I feel certain, that those of you who are listening to me today, know and have met such individuals among yourselves. It may be that they still live in obscurity; it may be that their names will never appear in history, but they are always disseminating light around them and are silently building up the salvation of man. I appeal to you who belong to Japan, who have shown indomitable courage and fortitude in the modern struggle of race, accepted the responsibility of the present age of progress and have taken your honoured place in the comity of nations. I appeal to you, be not content with the exclusive possession of what you have received from the hands of fortune. This is a time for you to be generous in your hospitality, the merit of which virtue is acknowledged by all peoples of the East. Hospitality to distant race should be an expression of patriotism for one's own country. Whenever I come to Japan I realise this in her atmosphere not only in evident acts and words but in all subtle shades of expression, in all your things of beauty. We that come from outside accept this call with gratitude. And at the same time, I must confess that because I feel almost a personal pride in this building up of your modern history, pride as an Asiatic, therefore, I often feel misgivings at any thing that casts dark shadows upon the course of your progress. I have sometimes suffered the pain of such doubts; haven't I seen in the West manifestations of the national pride which gloats on the humiliation of its neighbours and fellow-beings without knowing that such humiliation comes back to itself? I have seen in the West the immense, monstrous pride in some glory that they exclusively claim and want to

preserve for their own nation. Unfortunately in the wake of some other evils these germs from the diseased hearts of the nation have come to us floating from the West and our treatment of alien races in the East is beginning to show signs of that supercilious contempt and want of consideration which in the West is justified in the name of patriotism.

A great problem has come to you, my friends of Japan. Now you have something you never had in your history, you have a dependency. You have also a neighbouring nation which is not equal to you in its strength of arms. And you have to deal with these races, these neighbours to whom it is so dangerously easy for you to be unjust with impunity. May I be frank with you and say that when I chance to hear of some instances of ill-treatment to Koreans and to others who are less fortunate than yourselves, it hurts me very deeply causing keen disappointment? I have ever wished that Japan, on behalf of all Eastern peoples, will reveal an aspect of civilization which is generally ignored in other parts of the world. It should be greatly rich in the wealth of human relationship, even in its politics. The generosity in human relationship I claim as something special to the East. We do acknowledge our human responsibilities to our neighbours, to our dependents, to all those who are related to us and this personal element in our civilization is something which we cannot afford to lose. Science impersonal, and scientific diplomacy and scientific organizations of all kinds are developing this aspect of impersonal dealings with human beings which, even if not always painful, is always humiliating. Certainly it is owing to this that industrial class wars are now being waged everywhere. The conflict between man and woman, between master and dependent, between neighbours, has become uncontrollable, because the bonds of human relationship have snapped

or become loose. Everything is ordered with a precision which is perfect, but mechanically perfect, which has callously divested itself of all elements of human sentiment, ignored all injunctions of the codes of honour that ever refused meanly to cling to calculating utility. More than once I have had opportunities to talk to the Koreans who brought their problems to me. I explained to them my views and said that with the changed conditions in the present age no small countries can expect protection in their geographical barriers, solely through their own small resources and imperfect training and education. And such helplessness has rendered all the weak spots of the human world danger-centres of political storms like areas of rarified air inevitably inviting a heavier host of wind to a turbulent rush of cyclone. No great nation, for the sake of self-preservation, can allow such weak spots in its neighbourhood to remain out of its control, for that is sure to afford vantage grounds to its enemies; and neither is it safe for the weaker people themselves to be left alone. And therefore the problems before the Koreans is to cultivate the moral strength which will enable them establish a mutual relationship, honourable for both sides. The moral danger is no less great for the people who unfortunately have the evil opportunity of exercising absolute power upon a weaker race, and for the sake of keeping up a high standard of national character which after all is the only source of permanent strength for the people it is imperatively necessary for the ruling nation to allow the subject race to find in themselves enough strength to be able to remind their rulers that they have to be just, honest, sympathetic and respectful. It is meet for the victors to maintain the pride of their righteousness by allowing rights to those who cannot forcibly wrench it away from them and those who as human beings, have their

inalienable claim upon human sympathy. You can establish your lasting kingdom, if you can help your subjects to greatness and to self-government by training them up into self-confidence and bringing out into light all latent power of self-expression. You must know that the day comes when the defeated have their chance for revenge; that people have long memories and wrongs rankle deep in their heart; times of trouble are sure to come to all nations when the weak can bring fatal disaster to the stronger. The warnings of Providence are often silent and politicians do not heed to them. They have not the far-sighted vision; they live in the dusky den of the immediate present. And therefore I appeal

to you as representatives of your people, win their love when you can be foolish enough to bully into a sullen subjection, make them trustworthy by trusting them and by respecting them, train them into self respect which is for your own good. Let the best mission of statesmanship be carried on in an atmosphere of sympathy and understanding in the grateful heart of a people, the best of all backgrounds for the creation of the national genius. And before I leave, let me hope that I have not hurt the susceptibilities of my audience, when in a genuine spirit of sympathy I have offered them my message, thereby offering the best homage that I can render them

SANTINIKETAN,
August 2, 1932.

Dear Charlie,

I have read your book on Christ. It made me think. The mode of self-expression in a Christian life is in love which works, in that of a Hindu it is in love which contemplates, enjoys the spiritual emotion as an end in itself. The attitude of mind that realises the super-human in a human setting has rendered a great service to civilization, just as its perversion has been the cause of an awful and widespread mischief. You know, how all through my life, my idea of the divine has concentrated in Man the Eternal and I find that in your own religious experience. You have the same idea centred in a concrete historic personality. Evidently it strongly helps you in the realisation of perfection in your life and it must be a source of unfailing

consolation to you to be able to feel in your constant love a divine comradeship in Christ. The mental and physical energy stored up for ages in your western constitution urges you to activities that are saved from aberration when they are related to a living centre of Truth. Instances of heroic devotion and unselfish sacrifice springing from that source are most valuable for us in order to keep us firm in the faith in the abiding truth in the immortal. And I know you have been of help to your fellow beings not merely for some individual benefits that you may have rendered them but for a direct inspiration that gives us certainly of the ultimate greatness of Man.

With love,

Ever yours,
Rabindranath Tagore

Santiniketan Water-Works. *

The Hon'ble B. P. Sinha-Roy.

Dear Poet & friends,

I deem it a great honour that I have had this opportunity of joining you in your festivity. This Santiniketan is a place of pilgrimage to us. A visit to this place reminds one that this secluded corner of the country was once the seat of meditation of one of our great Rishis. Gradually it has grown into the sphere of activities of one of the greatest poets of the world. The activities of a poet—doesn't it sound like a contradiction in terms? And yet our Poet has actually entangled himself in a world of intensive realities which have dragged himself out of the realm of poetic creations. He is on the one hand a living monument of Indian culture and on the other he has combined in himself all that is best in the East and in the West. The expectant world today awaits his message.

He has built up this Ashrama anew with

a view to infusing new life into the decadent culture of India. This Visva-bharati has evolved itself out of a modest beginning of a few simple huts. It is no longer the small institution that it was in its inception. The Visva-bharati has now grown into a pretty little garden-city. Hence for the last few years water supply has been one of its problems. Persistent efforts on your part have at last solved the problem. It is indeed a matter of great joy that an Indian Engineering concern has been able to remove this longfelt want, where many eminent engineers have failed. I have much pleasure today in opening this water-works. I hope it will remove your scarcity of water and the neighbouring villages will be benefited by it. With the blessings of the Poet with us let me now declare the water-works open.

* Translation of the address delivered, in Bengali, at Santiniketan on the 11th Feb on the occasion of opening the the water-works of the institution

TALKS IN CHINA

BY

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== VISVA-BHARATI NEWS ==



By Nandalal Bose

Volume I.

April, 1933

Number Ten

THE MEETING

The lamp had gone out in the desolate house
when the traveller from the far land burst open the door
and in the dark laid his burden upon the sleeper's breast.

Through the dumb hours she dreamt
that it was the burden of her own fate
and despaired of the sunrise
and gladness of uncumbered life.

The day dawns at last ; she struggles to raise up her head,
for she hears the song of the soaring wings, and cries :
"Thou who hast helped me in the agony of my awakening,
O stranger, be my friend, and help me in the freedom of my limbs ;
let me join thee in a common road of pilgrimage."

Rabindranath Tagore

Santiniketan

Invited by Rai Bahadur Rajeswar Bali, the Secretary of the Annual Musical conference organised under the auspices of the Marris College of Music, Lucknow, a party of students had been to Lucknow early this month (March) and gave performance of the Poet's lyrical dramas "Nabina", for one night and "Sap-Mochana for two nights in connection with the above celebrations. The language difficulty as also other anticipated inconveniences, owing to the short notice before the performance, were happily overcome, and the performances were highly appreciated by the audience including many distinguished officials and the *elite* of the city. Our special thanks are due to Rai Bahadur Rajeswar Bali, who inspite of his multifarious pre-occupations gave every attention to the party. We are also grateful to our friends Sjts. Asit-Kumar Haldar, Atulprasad Sen, Dhurjati-prasad Mukherji, Nirmalkumar Siddhanta and many others who helped the party.

...

Surendranath Kar, of Kala-Bhavana, has been commissioned by the Theosophical Society, Benares, to prepare a plan for the buildings to be constructed by that Society for the Montessori School and other kindred educational institutions in Benares.

...

Dooi Bon, A new novel by Rabindranath Tagore has just been published. Price Re 1.

...

The following Vidyabhavana Research Memoirs have been published :—

- (1) Modern Movements in Islam.
by Dr. J. Germaus. Rs. 4.
- (2) Brahma Sutras of Badarayana
By Kapileswar Mishra. Rs. 3.

...

The Visvabharati has lost one of its loyal supporters in the recent death of I. B. Sen which occurred in Paris.

Mr. Sen was a life-member of the Visva-Bharati, a member of the Samsad and Karma-Samiti for a number of years, and Artha-Sachiva (Treasurer) for two years. He resigned the office of Artha-Sachiva in Feb., 1932 on the eve of his departure for a world tour. He also served Visva-Bharati as its legal adviser.

We offer the bereaved family our sincere condolences.

...

Sriniketan

The Visva-Bharati Institute of Rural Reconstruction has taken up the very useful work of rendering medical service to the villages. It is needless to emphasise that certain forms of pestilence cruelly crush the villages in India and rob them of the joy which was once all their own. Any scheme for the well-being of the village should therefore always include the necessary item of organising medical help in a manner commensurate with the economic condition of the villagers. The Village Welfare Department of the Institute of Rural Reconstruction undertook this work some months ago, and has by this time a remarkable record to its credit. Besides its social and economic activities for the all-round improvement of the village life, it has very successfully helped in starting Co-operative Health Societies acting under instructions of competent medical experts of the Institute whose services are available to the villages whenever necessary. The spirit of co-operation is thus cemented through an effective channel with the result that the movement is rapidly gaining ground over wider areas winning the confidence and sympathy

(Continued on Page 90)

High Culture of The Sindhi Fakir

By Wayfarer

It is from the village and from the wayside that the people in India have always heard the heart-gladdening truth that there exists Light, which shines even in our darkness. The mendicant-minstrel has sung of it to the dwellers in the city as well as to the tillers of the soil. But it is only the seemingly passive peasant who often succeeds in crossing the frontiers of the finite and touching with the wing of song or story the heights of the infinite. Why? Because our cousin, the townsman, believes that he will be able to see the light while he sits in the dark dungeon, which he is ever building with bricks of breathless hurry and hunger-begotten worry. He forgets that this material is opaque and that he might wait till eternity, if he lives within doors, for the kiss of light. Against this, "our poor relation", who works far away from the maddening crowd, who watches the stars coming out every night with rhythmic slowness; who observes the flowers in the field growing to their fulfilment in a leisurely fashion, holds that the wealth of the Spirit is amassed in a haste-free atmosphere. The roads in our cities are paved with the skulls and skeletons of those who have been crushed in the machine, but the far-off bye paths are carpeted with the fragrance of spiritual freedom. Let me quote here a snatch from one of the songs of a village mystic of Bengal :—

"Oh cruel man of urgent need, must you scorch with fire the mind which is still in a bud? You will burst it into bits, destroy its perfume in your impatience. Do you not see that my lord, the Supreme Teacher, takes ages to perfect the flower and never is in a fury of haste?"

The above observations fitted across my mind when, not long ago,—thanks to the courtesy of my friend, the manager of the *Young Builder* of Karachi, I had the rare pleasure of looking through the unpublished collections of Sindhi folk-songs and folk lore of the late Dr. Motiram of Hyderabad, Sindh. He had, I am told, a passion for meeting the so-called madcaps, minstrels and mendicants and drawing them out in an engaging conversation. Whenever he asked them their names invariably he got the reply, "I know not except that they call me mad." Thus was his begging bowl filled slowly and steadily with grains of gold. I shall now share some of these with the readers of the *Visva-bharati News* :—

When the sinner was summoned before the Lord he was told, "Were your sins recounted within the hearing of other men, the mob might stone you to death".

"Beware", was the sinner's reply, "If I started recounting your favours I would enlist more sympathy on my side".

"Villain, hold your tongue; I have done with you", and He dismissed the sinner.

— — —

A Sufi left his kinsfolk and having lodged himself underneath a tree, the proud *pīpal* of the wilderness, spent there his days when some rare straggler entertained him on crumbs of bread or broken fruit.

Years after, riding a caparisoned Arab, a well-attired magnificent looking person came galloping to the oasis.

The hermit immediately knew him for he belonged to the same brotherhood. He, in very strong terms, condemned the luxurious

life that ill accorded with the tenets of his creed.

The other smiled and counseled "I am not blind to the potentialities of renunciation to which you seem just now pledged ; but, child, you are sure to moderate your tone when you begin to realise what it means to renounce the renunciation".

The fearless Mansur, pending the pronouncement of his sentence, was consigned to a dungeon, dark and dingy. At eve, the guard noticed that he had spread his carpet to engage in prayer.

"Why worship if it be true, as you say, 'He am I' ?" queried the sentinel.

"Who else can render unto Him what is due to Him ?" came the answer.

Guru Gobindsingh would enshrine in the Golden Temple, the holy Granth committed to his care.

Thousands, rich as well as poor, were pouring in to lay their offerings at the feet of their Master.

A figure, half nude, famished, conscious of his plenty, stood aside to let others pass. He had with him a few coppers, for which he had parted with his loin-cloth.

The Master received him warmly and expressed his gratitude for his bit.

The disciples felt nettled at the display of so much warmth.

The Master explained, adding, "The foundation stone of the edifice shall now be truly laid".

Sheikh Shibli had been ill for some time.

The physician-in-chief to His Majesty the King was ordered to attend on the sick Sufi.

Signs and symptoms were noted and dose and diet prescribed.

Sheikh Shibli, when the physician was about to take leave, opened his eyes and enquired of the learned doctor if he believed in the Divine Dispensation.

The physician nodded in the affirmative.

"Then, why," whispered the sage, "assume to dispense what has been already assured ?"

"What I had of you, and what I have regarded as my own" Shah Abdul Latif was heard addressing his followers, "have been written against me, as items of illegitimate satisfaction."

In his boyhood Shah Abdul Latif disappeared from the home of his parents.

Months after he was discovered in a desert place, buried in the sands, covered right up to the neck. The mounds were overjoyed to learn that their missing treasure had been unearthed.

"O Child," endearingly enquired the weeping parent, "of all places, what made you seek such an one ?"

"Father," replied the impenitent boy, "I so much longed for the embrace of the Mother Earth."

Zanoon was returning from Jerusalem.

On the way he met an old, venerable dame, bent double, clad in raiment, patched and threadbare, hobbling, in the direction of the Holy City.

"Whence comes thou, mother mine ?"

"From God."

"Whither bound".

"To the Lord."

Zanoon, ere he wished her good-bye, offered a piece of gold to the old lady.

The dame declined it with thanks, and added, with a smile, "No such toll is collected at the gate."

Sheikh Shibli, torch in hand bent his steps in the direction of the holy place.

"State your purpose," was demanded of him at the gate.

"To set the temple on fire."

"Avaunt ! you infidel, if you value your life," growled the other,

"The edifice shall be razed for he always hides behind its walls."

—

Bula Shah was humming to himself :

So apt to forget that the grave is the goal.

Why raise such hue and cry, when the traveller, tired of the inn, prepared to resume his march ?

The shrine and the temple hide many a thief, many a rogue.

The prayer heard is not the prayer uttered within those walls.

Shall a Hindu or a Moslem ever settle the right to bury or to burn ?

But Bula Shah dare not disclose the Truth to make it current coin.

—

Half famished, with his bones almost bare, he lingered to gaze at the bust of a pretty damsel.

"Provision for the unborn," he sighed and moved on.

—

"Thy whereabouts, my friend ?" was demanded of the vagrant.

"Never thought of that," was the calm, cool reply.

—

The Khalifa of Schwan, dressed in a robe, patched and begrimed, was seated, as usual on his threadbare carpet, under a thatched

roof, from which were suspended perches and pots, for the cooing pigeon and the chirrupy sparrow.

A grandchild came running to tell his sire that, on the morrow, the prince was honouring their house with his presence. "You must change your clothes and we must decorate the house."

"Nay", growled the old man, "to adorn or embellish is unmanly".

—

The errand-boy daily returned with the emptied plate. He would enquire, "Sure, you delivered the fruit to Ranjhu". "Madam," he would answer, "how may I know ? There are several of them, and they all look so alike." One morning she attached a slip that read, "Acknowledge the gift." The messenger returned with the covered plate. On removing the cover, she saw an ounce of human flesh. She brightened, "Surely my Ranjhu is one of them."

—

Watayo summoned his disciples in the village, in which he was born, and announced his intention to depart.

Hindus and Moslems—for he was worshipped both by the infidel and the faithful—were busy making preparations for the funeral rites.

Quarrel arose over the right to bury or to burn and the parties came to blows.

Watayo, hearing of the scuffle, issued out of his hermitage, and addressed his followers.

"Disciples you seem divided even while I live. I go to seek another spot, where my remains can create no contention."

And Watayo disappeared.

Malaria Mosquitoes

By Harry G. Timbres, M. D., D. T. M.,
SRINIKETAN, BENGAL

When Ronald Ross began his great work in fixing the evidence on the mosquito as being solely responsible for the transmission of malaria he knew of no rigid differentiation between the species of mosquitoes.

Since then an enormous amount of work has been done in all parts of the world in the differentiation and classification of mosquito species. It has not been many years since malariologists have made the discovery that the ability to transmit malaria is confined to a comparatively few species of anopheline mosquitoes. In India there are perhaps 140 different species of anopheline mosquitoes known. One or two new species are being discovered every year, and other mosquitoes, that were formerly regarded as local varieties of already known species, are being found to be really separate species. But of the 140 odd species now known to exist, perhaps not more than a dozen have been definitely incriminated in the transmission of malaria.

The most common carriers of malaria in India are *Anopheles culicifacies*, *A. funestus* (includes *A. minimus* and *A. listoni*, of a more recent classification), *A. stephensi*, *A. superpictus* and possibly *A. philippinensis*. Other species, such as *A. fuliginosus*, *A. pallidus* and *A. vagus* have been incriminated as temporary carriers under special conditions, but so far they have not been regarded as playing a permanently important role in malaria in India. *A. hyrcanus* (*sinensis*) and *A. subpictus* (*rossi*) have been proved to be carriers in Burma and Malaya respectively, but have never been found infected in nature in India. A much larger number of species of anophelines have been shown to be capable of being infected under experimental conditions, but most of these experimentally infectable species have not been found infected when captured wild.

It is interesting to note the relative numbers in which anopheline mosquitoes can be captured in their natural state. It is only seldom that the carrier species exist in numbers greater than the non-carrier species. *A. hyrcanus*, *A. vagus*, *A. subpictus*, and *A. fuliginosus* are, perhaps, the most widely distributed anophelines in India, and, at least

during the malaria season, can be found in great numbers. But they do not play an important, if any, role in malaria transmission. On the other hand, the carrier species, such as *A. culicifacies*, *A. minimus* and *A. stephensi* may be found only with considerable and careful search even in those regions in which they are the chief carriers. The non-carrier species can usually be captured at any time in houses or in cow-sheds, during the day or night. There are certain carrier species, however, such as *A. minimus*, which are found usually only in houses and only at night, and even then in comparatively small numbers. During the day they take shelter either in some obscure corner of the dwelling or outside among grasses or bushes. *A. culicifacies* (so called because of its resemblance to a culex mosquito), the most widely distributed carrier in India, is an exception to this rule, as it can usually be captured in the day as well as at night, even in cow-sheds.

Certain carrier species are suspected of preferring human to animal blood, and this is said to account for the fact that those species are found most frequently in houses.

The breeding places of carrier species are usually very carefully chosen. Whereas such species as *A. hyrcanus*, *A. vagus* or *A. subpictus* can apparently breed in any kind of water, even the dirtiest; carrier species such as *A. culicifacies* or *A. minimus*, are found only in clean water, and even this must have other special conditions, such as proper proportion of light and shade, vegetation, temperature, etc. So that in one locality which may be very highly malarious, and in which there are many collections of water, only a comparatively few of these collections may be responsible for transmitting the disease. This is one of the reasons why anti-mosquito measures, undertaken with a view to controlling malaria should be preceded by a survey of the locality which is to be protected, in order to ascertain what species are responsible for carrying the disease and where their breeding places are. If an anti-mosquito campaign, especially one which is directed against larvæ and breeding places, as by the use of oil or Paris green, is undertaken with-

out this knowledge, a great deal of effort and money may be wasted, and even then the breeding places of the actual carriers may be overlooked.

The sporozoite rate, or the percentage of carrier species which, caught wild, show sporozoites in the salivary glands, is often surprisingly low even in highly malarious regions. A rate of 5 per cent. is considered to be average in such regions. Certain species show a sporozoite rate of less than 1 per cent., and in one region in India (Mysore) as many as 15,000 specimens of *A. culicifacies* were dissected throughout a malaria season without there being found a single specimen with infected salivary glands. There seems to be other factors controlling the sporozoite rate besides the malariousness of any given region. Temperature, humidity, elevation, and other meteorological and topographical conditions seem to play a part. As a matter of fact, no one has yet been able to work out a clear picture of all of the factors which influence the sporozoite rate. Once this has been done, the effectiveness and economy of control measures will be greatly enhanced.

S. P. James of England, has advanced a theory to the effect that malaria is essentially a house disease, because, he says, only a very few individuals of the carrier anophelines become infected, and these few spend their lives lurking in houses. His theory is by no means generally accepted by malariologists; but it is very suggestive and probably fits the facts in many instances. At least it emphasizes the value of screening, of destroying mosquitoes in houses by means of sprays, and of personal protection against bites. When one considers how great, apparently, are the chances against an anopheline's becoming infected with sporozoites, one is not surprised at the low sporozoite rates, and much favour is given to James' theory. In the first place the carrier anopheline is usually a small, rare and shy mosquito. In order to propagate its kind it must have a favourable breeding place within easy flying distance of the place in which it gets its infected blood meal. The blood meal must be taken from a person who has a sufficient number of gametocytes in his

blood so that in the small amount removed by the mosquito there will be both a male and a female gametocyte. A sudden evacuation of part of the blood meal through the anus may cast out one or both of these gametocytes. The zygote resulting from the union of the male and female gametes must penetrate the stomach wall before the contents are evacuated, and the oocyst which then forms in the muscle of the stomach wall must resist destruction, as it does not always do. Then for a week or ten days the infected mosquito must avoid losing its life by rain, wind, dragonflies, spiders, birds, bats, swatters and Flit, in order that the sporozoites may form the oocyst and come to the salivary glands. And all this time the mosquito must get a daily meal of blood, or, according to James, the malaria parasite will die for lack of proper nourishment. Only after it has survived all of these vicissitudes, is it a source of danger to man. But once it becomes infective it remains so for the rest of its life. But even then its life under natural conditions probably does not exceed one month. If the picture thus drawn represents the true state of affairs it becomes easy to understand why a carrier species, such as *A. stephensi*, which can be infected in as high as 90 per cent. of cases under good experimental conditions, is rarely found infected in nature more than in 5 to 10 per cent. of cases. It is also easy to understand how one mosquito, once infective, can give malaria to many persons.

All of which is very comforting, for, even though a district may not be able to have a malaria survey or extensive antimosquito measures at least we can carry on education for the use of mosquito nets, screens, swatters and lethal sprays, with fair assurance that we are preaching an anti-malarial measure of no mean effectiveness. In fact, next to the systematic and well organized use of oil or Paris green coupled with the elimination of gametocyte carriers by controlled distribution of plasmoquine, the regular destruction of individual anopheline mosquitoes in houses and the use of screens and mosquito nets is probably the most effective anti-malaria measure that there is.

(Continued from page 84)

of all. Primary schools, popular lectures on public health, industrial and health exhibitions, *dharma gola* (co-operative paddy store), co-operative dispensaries are organised with the active co-operation of the villagers whose growing enthusiasm is evinced in the fact that they are now beginning to work for their own uplift independent of any help from outside. The bulk of the expenses for running such organisations have hitherto been derived from small subscriptions and other nominal payments in exchange for

services rendered, but it has now been decided that instead of cash, such contributions will be accepted in kind such as paddy or any such staple crop which it would be easier for the villagers to subscribe. A very simple plan of work has been mapped out; and efficient workers of the Village Organisation Department are at present engaged in propagating in the villages the need of adopting that plan based on co-operative method for the reconstruction of the village life and for the revival of the old ties of love and fellowship—the bed-rock of national progress.

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== VISVA-BHARATI NEWS ==



By Ramen Chakravarty

Volume I.

May, 1933.

Number Eleven

Do not insult thyself by yielding to diffidence
Be not downcast at the menace of danger.
Be free from fear.
Rouse thine own power to conquer all peril.

Protect the weak, resist the evil doer.
Never own thyself to be poor in spirit and helpless.
Be free from fear.
And keep firm thy trust in thine own strength.

When duty sends her call to thee,
silently and humbly offer thine all.
Be free from fear
and prove thy manhood in difficult endeavour.

Rabindranath Tagore

Santiniketan

The School, College and Kalabhavana close on the 27th April for the summer holidays and will re-open on the 29th June. Vidyabhavana, the research department closes at the same time but resumes work a fortnight later than the other departments.

The College department will re open on the 29th June for fresh admission. Students desiring admission are to apply formally to the Secretary, Santiniketan, with a fee of Rs. 2/- which on admission will be credited to the student's account. There are only sixty available seats in this department for boys and girls. Admission into the school department will also be allowed at the same time. Applications will be received during the holidays.

The College department is preparing to fit up the Physics Laboratory up to the Intermediate standard. The laboratories and the manual training section will be shifted to the four spacious halls adjoining the Power House. It is proposed to open the Physics classes from next July.

The services of the following members of the Visva-Bharati will undoubtedly add to the efficiency of the College section from the next session:—Dr. Hashem Amir Ali B.A. M.Sc. (Chicago) Ph. D. (Cornell). Dr. Premchand Lal, Dip. Ed. (Leeds) Ph. D. (Columbia). Santiprya Bose B. Sc. (Wales) Anil Kumar Chanda. B. Com, B. Sc. (Lond.), Krishna Kripalani, B. A. Bar-at-Law, Ajit Chandra Chakravarty M. A.

We are glad to announce the recovery of C. C. Dutt, Vice-President, from his long-

protracted illness. He has been able to spend a part of the last term at Santiniketan.

Lakshmishwar Sinha, Sloyd specialist, is proceeding to Sweden on Study leave next month.

Marriage : E. W. Aryanayakam to Asha Adhikari on the 14th March, 1933. The married couple will visit Ceylon during the Summer Holidays.

Rabindranath's latest drama "Lalater Likhan" was read by the author at Santiniketan on the 23rd April. It is hoped that the drama would be staged during the Rain Term.

The authorities have set up a Publicity Bureau to keep the interested public informed of the activities of the Visva Bharati. Dr. Premchand Lal Ph. D. (Columbia) is to serve the bureau as its honorary secretary.

Adhyapak Haricharan Banerji has completed the Bengali Dictionary through years of hard and patient work. It is being published monthly, in parts. Those who desire to have this expensive dictionary may do so by registering themselves as subscribers who are to pay six rupees annually and receive a volume every month.

The following have been awarded the Visva Bharati Diploma in March, 1933.

K. Shridharani.

K. Kalatilakam.

Sufism and Poetry

K. R. Kripalani

This term has been happy in providing us with a course of "extension lectures" by Mullikjee on the Sufis of Sind. * The lectures have been so valuable and so beautiful that it argues bad taste to comment upon them ; an impertinence to try to supplement them. When Mullikjee speaks the lecture hall is sublimated into a temple : and in a temple it behooves us to be humble.

And yet there was one question which arose out of the lectures, and which Mullikjee could not touch upon, no doubt owing to the limitation of time, and yet the answering of which seems necessary to the clear understanding of the subject of Sufism in Sind, or for that matter, of Sufism in general. The listeners might have wondered why it was that almost all the great Sufis mentioned in the lectures were poets as well. Was it a mere coincidence or is there any intimate relationship between the poet's mood and the Sufi's vision ? Again, if the summits of Sufistic philosophy are so transcendental that their cloud-capped peaks seem to mingle with, and disappear with, the peaks of Vedantism, beyond the range of normal human vision, how is it that Sufism makes such a strong appeal to the simple, rustic villagers of Sind, when its philosophy might well baffle the intellectual comprehension of many western philosophers ?

I might put the same question in a more personal way by enquiring as to why I felt hurt when in his third, and otherwise very valuable, lecture on Shah Latif, Mullikjee dealt with the greatest Sufi poet of Sind almost as though he were only a saint and a yogi. Mullikjee raised him so high above us that he seemed lost to us, simple human

beings. It is like reducing Rabindranath to a mere *rishi*. Shah Latif was undoubtedly a great sage. But he was something else too—something that makes him dear to every one in Sind, be he an orthodox villager or be he an intellectual atheist. Whatever else Shah Latif was, he was first and foremost a poet ; that is, whatever else he knew or realised, he had felt his heart flutter ; whatever else he preaches or declares, he sets our hearts a-flutter.

In that sense he was a true Sufi. And in that sense every Sufi is something of a poet. Because in so far as Sufism recognises a truth left unrecognised by other religions, it is this that man has a heart ; and that it is through the heart that reality is to be approached and felt ; that reality is to be realised, that is, made real to the individual, not so much by understanding, nor by self-discipline, but by the intuitive embrace of love. This simple truth has been dignified into a philosophic doctrine ; but its real root is in the simple need of our human nature.

It is for this reason that Sufism, wherever it may have historically originated, took root in Persia and not in Arabia. It is inextricably bound up with the Persian temperament and Persian history. So long as we explain religions as pure revelations without reference to the psychology and the circumstances of the people who evolved them, we shall understand neither psychology nor religion. It was the need of the Persian temperament for love, song, and joy, that changed Islam to Sufism. In fact, Sufism was the best revenge that the Persian could take upon the Arab for forcing his characteristic product upon the flower-garden of Persia.

* Five fortnightly lectures on "Sufism in Sind" by Gurudayal Mullik.

The Persian Sufistic poetry is healthy, joyous and playful. It expresses the need of joy more than of anything else ; so much so that when the Persian poet sings of the sorrows of separation and the bleakness of loneliness, an element of artificiality creeps in his mood, and his poetry is touched with unreality and sophistication. But in the Sufism of Sind this element of joy, as of health, is absent. The bleak and barren desert of Sind has cast its shadow of sadness and desolation over our Sufi poetry. Our poetry is never so real as when it wails over the loss of the beloved in the infinite loneliness of individual life. It is one long lament for the lost mate. We can hear in it the thirsty wail of a soul lost in the desert and crying for the liquid of life.

One day Prof. Poure—Davoud told me that in his opinion the essence of Sufism was free-thinking. If that were so, where would be the difference between the Persian or Sindhi Sufism and, say, the Deism of Voltaire ? Who would dare the opinion that the religion of Voltaire was the same as that of Hafiz or Shah ? Nor is Sufism the same as the intellectual transcendentalism of Emerson, although Emerson was obviously influenced by Persian poetry, even as he was influenced by Vedantism. Need of love is the essence of Sufism. Indeed such is the Sufi's need of loving that *nirvanic* bliss leaves him cold. In a beautiful couplet, Shah Latif says : What I got through separation, I missed in the union ; then come back, O separation, for the union is stifling me.

That is why Sufism should be of particular interest to the Bengali, for Bengal is, par excellence, the land of Vaishnavism. The essence of both is the same ; the need of loving—indeed, loving with all the senses. It might be argued that nothing is farther from Vaishnavism than Sufism, because a

Sufi sneers at image-worship. The Sufi may sneer at Vaishnavism, but when he himself talks of God, he invariably turns God into a woman and himself remains a man, or vice versa. Between the calls of Mira Bai to Krishna and the addresses of Hafiz to his Divine Mistress there is no fundamental difference. Mira wants to feel God as a man, and Hafiz as a woman ; and the phraseology of both indicates as though they would like to enjoy their Beloved through their senses. Our Shah also invariably turns himself a village girl carrying on a forbidden love.

Of course, as compared to the sentimental Vaishnava, the Sufi, whether Persian or Sindhi, is a free-thinker. His attitude is at once more healthy and more intellectual. As an example, I cannot do better than quote the one cited by Havelock Ellis in his "Impressions and Comments". A band of Sufis in India, headed by their *Murshid* or Master, were just rising from sleep in the morning, when there was heard the cry of the muezzin for the morning prayers. "Verily, this is the voice of God", exclaimed one of the disciples. From a disciple, who had yet only half risen from sleep, there broke a natural sound, "Verily, this also is the voice of God." said the great Master. The disciples were of course, scandalised ; as will no doubt be some of the readers.

"I have thought since," writes Havelock Ellis, "of that profound utterance, so rich with symbolic meaning of the wise old Moslem Teacher of India. Men hear the Voice of God from the lofty towers where the muezzin stands. But as the mystic vision pierces deeper into the mystery of the world, it is seen that the Divine is more truly manifested in the falsely so called humble human things ; the winds and the waters of the world are all passed through the human form and cannot be less admirable for their association with

that exquisite mechanism. So it is, we see, that to the Mystic the Human becomes Divine, and the voice of winds and streams, here as elsewhere, is the Voice of God."

But though as compared to the Vaishnava, the Sufi is something of a free thinker, we must not forget that both the Sufi and the Vaishnava have their root in the need of the human heart for love. Whether Krishna had lived at Brindaban or not the Indian temperament would have created him because Krishna's Flute is merely the concentrated and deified echo of the flute that millions of Indian hearts have heard and are still hearing. That is why we all enjoy a Vaishnava song or a Sufi Kafi or a Ghazal whether we believe in esoteric experiences or not. When a genuine Sufi sees a village girl waiting in the shadow of a bush for her lover, he feels nearer to her than to the priest or to the philosopher. Sufism and Vaishnavism may be considered the greatest tributes that have ever been paid to the validity of the human heart, however much they may be distorted by their modern followers.

When the human heart flutters in love, the Sufi feels in the fluttering a promise that the soul will one day grow wings; and when the

soul grows wings, who knows where it may not soar one day!

There is a little lyric in Shah Latif which gives us a measure of the tender appeal that simple human love had for his heart. A village girl has come out clandestinely to meet her lover in the evening. The Sind plains have no groves or arbours to hide the lovers. Their only friend and protection is the dark night. When, therefore, the moon comes out on the horizon, the simple village girl implores it to go back and not to mar their bliss by exposing it to the watchful village folk. I have made a free rendering of the girl's apostrophe to the moon for the interest of the readers.

To the Moon

Oh thou jealous eye of nocturnal light,
Intruding on the privacy of night,
Wouldst thou expose to common vulgar sight
The lover locked—ah, so blissfully tight!
Spurn them a while thy jealous ray!

Thou knowest thou couldst well afford to wait;
No loss is thine if thou to day art late;
O feel for the throb of the mate for mate;
And know the play of love is ever chaste!
For love's dear sake then hide away!

The Benuri Mela

Sriniketan

On March 10th and 11th, a Mela was held at the Benuri Health Centre. This was arranged by the four villages Islampur, Bahadurpur, Lohagar, and Benuri in co-operation with several Departments at Sriniketan.

The exhibits were arranged around the verandahs of the Dispensary and in booths which were constructed as extensions of the

verandahs. Mr. Profulla Sinha of Ruppur who has been engaged for several years in village uplift work on his own land brought a very good exhibit of the products of his weaving and lacquer school, and also a hand-turned centrifugal machine for the manufacture of sugar from *gur*. The Health Exhibit consisted of the usual posters and models, and

had in addition a model village house and compound designed to be no more expensive than the average village house but at the same time constructed on hygienic principles with proper lighting, ventilation and drainage. It attracted considerable interest among the villagers.

Mrs. Timbres and Dr. Bhattacharya arranged one end of the Dispensary as a model village birth-room having in it only those things which are easily available in the village but showing the proper methods for maintaining cleanliness.

There was an exhibit of varieties of rice and sugar-cane collected by the Research Department. The Industries Department and the Ballavpur Centre had a good exhibit of their weaving.

The collection of village handicrafts exhibited the greatest variety of this kind of work that has been seen at Melas in this district. It was very revealing of the great skill that exists among the villagers particularly among the women. Ksitimohan Sen who is a connoisseur in such matters spoke very highly of the showing. It was collected from not more than six or seven villages chiefly through the energy and perseverance of Dr. Bhattacharya and two young men from Islampur.

Three troops of Boy Scouts from neighbouring villages made camps at the Mela and were a great help in keeping things clean and in order, rounding up the village boys for games and standing guard.

The Mela was opened on the afternoon of March 10th by Ksitimohan Sen whose address full of apt and humorous illustrations from village life and folk-lore was much appreciated by the 300 people who assembled to hear him. After dusk the Cinema began. This was arranged with the Department of Public Health who sent films, projector and Demonstrator to make the explanations of

the pictures. On the first night a film on Cooperation was shown. More than 2000 villagers had collected before it was finished.

On March 11th, in the morning there was a meeting of village school teachers called together by Dr. Lal and Kalimohan Ghose. Twenty were present, including the sub-Inspector of Schools of Bolpur. The discussion centred around the plan of Dr. Lal to have weekly meetings of teachers at Sriniketan on Sundays where in conjunction with the Siksha-Satra School and the Girls School, practical instruction in methods of education might be given.

The afternoon of March 11th was devoted to the village ladies and a Baby Show. In spite of the fact that only nominal concessions were made to purdah, more than 500 village women assembled by 5 o'clock in the afternoon. Among these were many Mohammedans from Lohagar, Kendanga, and Mohidapur. Several ladies from Sriniketan, and Mrs. Sudhamayi Mukerji and Asha Devi from Santiniketan assisted at the function. Mrs. Timbres gave a lecture on the elements of cleanliness in the birthroom and then gave demonstrations to groups of women in the model birth-room set up in the Dispensary. Mrs. Mukerji was her able translator and helper in this difficult work.

The Baby Show produced more "Bonnie Babies" than one would have suspected to be in these fever-infested villages. The women were very eager to show their babies, especially if they were sons, and they felt much hurt if by accident one or two children were overlooked in the scramble. The children were divided into three classes, those below one year, those between one and two years and those between two and three years. Prizes of mosquito nets, highly coloured, were given to the two best babies in each class.

In the evening two more films were shown,

one on Cholera and one on Maternity and Child Welfare. The latter was especially well received by the villagers, many of whom had seen it before when the films were shown in January. Repetition is all to the good in health films in villages. Recitations of folk and epic poetry held the villagers until the "wee sma" hours, as they had done the previous night also. Probably more than 3000 persons saw the films,—including at least 1000 women.

A letter to Rathindranath Tagore Esq.

Santiniketan, Bengal.

Dear Mr. Tagore,

After a very interesting journey in Java and South India, we have been back one and half month in Paris. I already saw several important people about the Visva Bharati and found everywhere the greatest interest and sympathy. I saw Andre Gide, and also Romain Rolland in Switzerland, and they thought my ideas to be very good. So I am starting a movement to have the different Governments of Europe send, at their cost, a permanent teacher and several students to Santiniketan, as being the most interesting intellectual centre of India. Of course those governments should have built the houses for those teachers and students. Besides I will start here an association of Tagore's friends and if possible, get some important donation, which shall always be welcome.

We both have kept marvellous souvenirs of the short time we passed in Santiniketan. Paris seems so sad and artificial after the East, but we expect to go to India by motor car, in October.

The work we want to do for you here will be, I think, rather easy (may be, you saw that my father was in the new cabinet). Of course it will take some time, but I am sure we shall come to a result which will take all the weight from the Poet's mind, and from yours

Dated Feb: 22, 33

Sincerely yours,

Alain Danielon

P. S. The permanent address for ourselves and for Tagore's friends will be : 9 Rue de Montsouris, PARIS 14.

Alumni News

The first meeting of the Calcutta branch of the Asramika Sangha was held in the City College Common Room, under the presidency of Sarat Kumar Roy, on the 4th February, 1933. Nearly forty members were present : The following is the elected committee of the executives :

Kanailal Sarkar : Secretary.

Ajit Kumar Roy }
Jyotsnalekha Basu } Asst. Secretaries.

Kshemendra Mohan Sen }
Pulin Behari Sen }
Dr. Sudhansu Sarkar } Members.
Kulipada Roy }

There have been a few more meetings since.

...

Sudhirranjan Khashtgir, formerly a student of Kalabhavana, has been awarded a scholarship

by the Deutsche Akademie. At present he is in Poona and he intends to sail for Germany soon.

helping the Sangha in building up its small scholarship fund at Santiniketan :—Satyendra Bisi, Lila Mazumder, Himadri Bisi and another.

...
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By Ramen Chakravarty

Volume I.

June, 1933.

Number Twelve

EXTENSION LECTURES

RAIN TERM, July—September, 1933.

LECTURER	SUBJECT	LANGUAGE	PLACE	HOURS	DAYS	REMARKS
1. Rabindranath Tagore	On Literature	Bengali	Uttarayan	6-45 P. M.	Thursdays	
2. Nandalal Bose	On Art	Bengali	Kalabhavana	6-45 P. M.	Fridays	
3. Aga Pouré-Davoud	On Persian Culture	English	Reading Room	6-45 P. M.	Sundays	
4. Kshiti Mohan Sen	Literature of Rabindranath	Bengali	Amra Kunja	3 P. M.	Thurs, Sat ; Mondays	
5. Rathindranath Tagore	Evolution in Scientific Thought	English	Reading Room	6-45 P. M.	Saturdays	Fortnightly
6. Harry Timbres	Biographies of Eminent Scientists	English	Reading Room	6-45 P. M.	Saturdays	Fortnightly
7. Amiya C. Chakravarty	English Poetry	English	Reading Room	10 A. M.	Saturdays	
8. Hashem Amir Ali	Social Change	English	Reading Room	6-45 P. M.	Mondays	Fortnightly
9. Boyd Tucker	International Relation	English	Reading Room	6-45 P. M.	Mondays	Fortnightly
10. Rama Kar (with others)	Rain-Songs of Rabindranath	Bengali	Singha-Sadan	6-45 P. M.	Tuesdays	

N. B. No lectures on full-moon and Utsava days. The dates of lectures cannot be altered ; undelivered lectures will be given on subsequent week-days. Alteration in hours is subject to general alteration in the time-table of the institution. Lectures are not public. Permission for attendance must be obtained from the lecturer.

SANTINIKETAN,
1st June, '33.

R. N. Tagore
Karma-Sachiva.

Santiniketan

The school, college and Kalabhavana will re-open on the 29th June, 1933, when fresh admission will be made. Lectures in the first and third year college classes will commence on the 7th July.

...

So far the summer at Santiniketan has not been unpleasant. With occasional showers it has on the whole been fairly cool. The meadows, unlike in other years, look green suggesting as if the monsoon had already set in.

...

The fresco-painting on the front wall of the Library building is nearing its completion—the moist days have helped the steady progress of the work. The painted topics are from the life and environment of Santiniketan.

...

The house of Nandalal Bose on the Sriniketan-Santiniketan road will probably be completed before the summer recess is over. This is the third residential house built by *Adhyapakas*, the last ones being those of Jagadananda Ray and Surendranath Kar which were built before the summer term. The gradual growth of the colony at Santiniketan will undoubtedly have a steady influence on the life of the institution in general.

...

Rabindranath has gone to Darjeeling for the summer recess. He is expected back with the opening of the institution.

...

Amiya Chandra Chakraborty has been in Poona with Mahatma Gandhi during his three weeks' fast. He has been keeping Rabindranath informed of Mahatmaj's health.

...

Alumni News

Here is an extract from the Alumni News of an educational institution which may be of interest to the Alumni of Visva Bharati:—
Nine ways for Alumni to help the Mother Institution.

(1) Sending the Alumni Association news of yourself, your family or other Alumni with photographs.

(2) Securing the best students for the Mother Institution.

(3) Placing the Alumni wherever business or professional positions are open.

(4) Talking favourably about the Mother Institution, and utilising every opportunity of securing favourable publicity for it.

(5) Contributing to the Alumni Fund and urging every other Alumnus to do likewise.

(6) Supporting your Alumni Association by paying your membership dues annually.

(7) Interesting wealthy people in the needs of the Mother Institution.

(8) Calling the attention of trust officers, attorneys, and all who are instrumental in managing estates to the institution's humanitarian services.

(9) Recommending to the Alumni Association the names of outstanding Alumni who are engaged in fruitful work for the country.

Marriage:—Tapasi Das, formerly of school and college departments to S. K. Sen at Calcutta, on the 19th May, 1933. The marriage of Hiren Mallik also took place early in that month.

...

The following have passed the Intermediate examination of the Calcutta University and been placed in the first division:—

Niranjan Sarkar

Samaresh Sinha (interned)

Some Problems of Santiniketan

By An Inmate

In one of the previous issues of this journal we had an occasion to notice just one or two of the broadest issues of education in a residential institution of India. The present essay is, for all purposes, a continuation of the same, the treatment being confined to the experiences of Santiniketan. Some of the problems taken up have been discussed in the light of one of the fundamental ideals of the institution, and others in connection with certain varied circumstances. A short prelude is necessary to introduce the theme proposed.

There was a time when the school at Santiniketan was the centre of all interests. All the activities,—the dramatic and musical performances, the seasonal festivals and the readings of new poems, stories and essays given by Rabindranath—centred round the group of boys in the school. Gradually there was expansion. The idea of a University, of a seat of international culture, of the moulding of character developed in an atmosphere of essentially human considerations, inspired the author of the institution and stimulated the imagination of its workers. The vision of a grand edifice consisting of chambers lured the builders. The call came for organisation and constitutions followed in its wake. The *asrama* was yoked with the newfangled university. The traditions of the one could not be readily adapted to the needs of the other. The vision of the Founder-President of the Visva-bharati had, for obvious reasons, to wait for its realisation through a gradual process of understanding and synthesis. Thus when in his vision the Founder sought to harmonise the demands of organisation with the freedom of the individual, he naturally conceived of an atmosphere that would evolve

a type of persons who could promote the interests of freedom within elected spheres of responsibility, to whom constitutions and regulations would not be super-impositions but self-imposed limitations calculated to bring about a serene state of harmony which alone is freedom.

This brings us right into the heart of our problems at Santiniketan as an educational undertaking. 'Freedom' has been the watchword of our educational policy. But not unlike in other spheres of human endeavour, this freedom has given rise to all sorts of complications. However people might differ in their estimate of Santiniketan, it cannot be gainsaid that in the last thirty years and more the *asrama* has evolved about it an atmosphere, congenial to a free expression of life, which is not merely attractive to its sworn enemies (and their number is not small) as long, at any rate, as they are in it, but, what is far more important, such atmosphere has been conducive to the creative expressions of not a few, who in spite of all its frailties love it dearly and cherish it tenderly in the secluded sanctuary of their most jealously guarded sentiments and convictions. This atmosphere is a positive experience.

What then about the complications? If a life of free expressions is here within the range of possibilities, what is there to fret about? The genial experience mentioned above is still confined to a very limited number. They are constantly made to feel that they are only a minority and are tolerated on sufferance. By far the largest number of the community, consciously or unconsciously, want license masquerading in the name of freedom. Thus it has happened from time to time that

persons, who before they came here never had the privilege of expressing opinions because never so called upon, suddenly, within a short time of their arrival here, became so hyper-sensitive about their elementary rights being trampled upon, that their sense of injured feelings alienated them entirely, till at last their connection with the institution had to be severed in painful circumstances. People abroad may not imagine how freedom born of the irresponsible mercenary impulses of some might result in many others' faith in freedom being shaken forever. Such highstrung freedom is so exclusive that it would not accommodate others enjoying it as well. This is a statement which requires to be substantiated with reference to existing conditions.

Let us consider first the administrative aspect. The mistaken sense of freedom is not infrequently responsible for the lack of a united policy of executive control. The very word 'control' stinks in our nostrils. The right of free-thinking, and what is worse, of free, thoughtless act, is exercised not so much in the interests of the institution as to preserve the so-called liberty of the individual, conceived over so narrowly and parochially. This naturally delays the acceptance and execution of measures, well thought out and carefully planned. Persons of understanding and fairly liberal sympathies have sometime or other bungled plain issues, carried away by highflown advocacy of the cause of liberty. The sanctity of individual judgment has many a time been respected at the expense of the progress of the cause itself. All for freedom! Quick decision, prompt execution and quiet sustained work are often delayed and disturbed.

Next is the freedom of the students. After what has been said of maturer personalities, it is no wonder that youthful hearts should be so sensitive about the dearest of all their privileges. Discipline, maintained as it is through

their own agencies and interpreted as it is in the most liberal of spirits, is looked upon as a nasty contrivance to impede free growth. The real problem in this case is not that the young should protest or even revolt but that they should love ease, fear hardship, seek intrigues and banish dreams. Being in a residential institution, their life and work are both in the care of their teachers. But the number of teachers who by choice, and by their habits and sympathies would stimulate and inspire the young has been very limited. When the school was the only institution, discipline was not a problem; freedom was so perfect that it easily merged itself in the necessary conditions of discipline.

Before proceeding further I should point out that these conditions, affecting as they do, some very basic laws of growth, are responsible for such a large portion of our defects that most of the other problems might very well be traced to them.

Now to a few more problems. It is unfortunate that most of the parents sending boys to Santiniketan, especially to the school, look upon it as a sort of a reformatory. Thus the majority of the fresh arrivals every term are a source of anxiety and demand more than the normal share of attention. When they arrive, they are hardened already. The lack of sympathetic treatment at home has already so much alienated them from the paraphernalia of educational enterprise that it takes a long time to make them feel at home and take kindly to their occupations. This is a condition that accounts for the fact of our having failed to do justice to another type of students, however limited their number might have been. It seems there are very few among the well-off and educated parents who appreciate the value of the efforts being made here. Of two sons, the one that has been a failure already is reserved for

Santiniketan and with what insistent demands of rapid progress in English, Mathematics, History, Geography and Grammar! The progress in health, sports, drawing, music, dramatics and qualities that make for the building up of a social character, is all very well as secondary care! This is the sort of encouraging circumstance in which education must progress—Progressive Education! There is another type of students who are brought up in traditions foreign to aspirations in the domain of letters—sons of well-to-do parents, incapable of attaching any value to things or ideals other than in terms of quick returns in gold or silver. There is yet another class which is almost co-extensive with the entire school population, that hails from homes innocent of and supremely indifferent to all sense of discipline. To make them amenable to the most elementary requirements of discipline in a dormitory where life must be organised to a great extent, is a performance well worthy of the bravest of hearts and the most resourceful of brains. Just imagine, any two or three of such a lot had perhaps deserved to engage the entire attention of the parents at home and naturally, the stock of that commodity being rather limited, they were compelled to send them away. A whole house full of such urchins undesirables at home, strangers to cleanliness, tidiness, method, courtesy, consideration and many other social qualities, is a nerve racking charge fit to engross the undivided attention of a whole host of caretakers. And yet such is the precious gift that the country has cared to make to Santiniketan! The institution does not regret such recruits, it only wishes that it had more resources adequately to cope with them—for, after all,

such materials are capable of greater achievements than others too delicate and namby-pamby to be moulded into any shape or character. Our point is not that we receive them at all but that we do *not*, in sufficient numbers, receive others, who by possessing other tendencies, not anti-social, might counteract and contribute to a more healthy, more balanced growth of the institution.

These are just a few among many of the problems. They have merely been stated. The manner in which they may be tackled is more than I know. I would much rather state some more, of no less importance, in some future issue and be conveniently confirmed in the belief that forces unsuspected and least expected may have been working in strange quarters and the cause of education may very well be entrusted to such.

Before concluding, it is advisable to invite the attention of all those who are genuinely interested in educational attempts, to the unflinching devotion of a few, who feel that all the heavy odds notwithstanding, the institution has been able to turn out young people, untrammelled by rusty, antiquated conventions; courageous enough to shake off all allegiance to old values that no longer hold; and with vision undimmed, to discriminate and discard before receiving impressions, unsifted and untested. It is hardly believable that fresh, young minds, however impervious and perverse, could fail, after a few years of stay here, to breathe unawares into their system that spirit of toleration in true freedom which pervades the atmosphere of Santiniketan. Such of them as hurt must also invariably love, unrevealed as the depths of such love may be, to the curious and the petulant.

The Tenth of Moharrum

By

Hashem Amir Ali

The month of May, inspite of the summer and its accompanying holidays, has been full of tense excitement. Ever since the eighth, when Mahatmaji began his three weeks' fast, the whole country has been seething with a suppressed desire for self analysis. In the inner-most recesses of our hearts we seem to be asking ourselves :- "Is it possible that even in our degenerate days, there are values and principles for the upholding of which men can jeopardize life and expose themselves to a slow death? And is it possible that, while we have so far overlooked them, we may, in the light of sympathy emanating from the Mahatma, get glimpses of those values?"

That, I think, has been the prevailing feeling ever since the fast began; but the beginning coincided with several other events as well. That same day, being the 25th. of Baisakh, was the Seventy second birthday of Rabindranath Tagore, which was celebrated in Santiniketan. The next day, the ninth of May, was the Full Moon and also the birth anniversary of Lord Buddha. We attended a beautiful ceremony in the Kala Bhavana and were reminded of the life and teachings of that great being. Just two days earlier, there had passed by what is known as the "Moharrum Festival". We had been made aware of it by two parties from the Surul village—uncouth young men who carried a red flag, made an unearthly noise with their tom-toms and gambolled about with blunt swords. Quite naturally, we did not stop to ask, what it was that they were celebrating. And it will perhaps surprise us to learn that the event, these stupidities are meant to commemorate, is perhaps as important to humanity as the birth of Lord Buddha, or the crucifixion of Jesus Christ.

On the tenth of Moharrum some thirteen hundred years ago, Hossain made the supreme sacrifice. Like Buddha who renounced a

princely world to bring peace to mankind like Jesus who knowingly allowed himself to be crucified for human salvation; like Gandhi, who resolved to fast unto death, to prevent the perpetuation of a great schism in the Hindu fold; even so Hossain laid down his life, so that truth may conquer over falsehood. Only, the suffering endured was far greater; for, Hossain not only consented to endure a painful death himself, but clung to the truth even at the expense of his nearest and dearest. His friends, his cousins and nephews, his brothers, his sons, all of these valiantly laid down their lives, and Hossain alone was left on the battle-field. His family had been deprived of water for three days the October heat on the banks of the Tigris was intense, Hossain was himself wounded in many places, he had seen his nearest and dearest dying, his infant son had expired in his arms, pierced with an arrow in the throat the women and children cried in the tents nearby; and yet Hossain never faltered. When the end came and his own head was to be severed, the only words he spoke were, "Thou unperturbed soul, return thou in peace to thy Maker."

To understand the significance of all this, one has to know a few facts of early Islamic history. Hossain was the son of Fathema, the beloved daughter of Mohammad. And his father was Ali, who, according to some, was the only rightful successor to the prophet, but who actually assumed that place only after Abu-Bekr, Omar and Osman, had successively occupied it before him. Islam, aside from being a spiritual force, had, unfortunately, become a temporal power as well; and consequently, the Caliphate became the aim of unscrupulous worldly men also. Hossain was very young while Mohammad lived. He had seen the Prophet pass away. He had seen Abu-Bekr, Omar, Osman and then his own father Ali, becoming the leaders of the people

one after the other. And then the Caliphate had passed on to Muavia, and then to Yazid, who, all historians agree, was a profligate and a drunkard. And Hossain, nurtured in the best of traditions, the beloved of Mohammad, of Ali and of Fathema watched the utter ruination of the spiritual edifice which his family had built up. But while he was alone and helpless, he was, nevertheless, an uncomfortable memory to Yazid. As long as Hossain continued to live, and refused to acknowledge him the rightful successor of Islam, so long was Yazid unsafe. He must either make Hossain bend, or get rid of him altogether. But Hossain would not submit. So by artifice he was called away from home and his small caravan was besieged near the bank of the Tigris. All he had to do to save himself and his family from thirst, starvation and death was to recognise Yazid, but that would mean the sanctioning of all his actions. It meant the doom of Islam and all the spiritual and noble conceptions that went with it. Hossain refused; his brave companions were killed one after another, and his own head was at last severed. Apparently Yazid had a signal victory. For a time it seemed that Falsehood and Shame had won over Truth and Honour. But subsequent history proved otherwise. For thirteen hundred years, in every part of the world, men have been celebrating that battle and even when they do not know what they commemorate, they take the name of Hossain with love and gratitude.

This battle, if battle it can be called, between Hossain and Yazid has often reminded me of the battle of the Pandavas. Only, the divine Krishna was not there in person to urge the reluctant Arjuna. But there are many similarities. The battle of Kerbala, like that of the Pandavas, is, in reality, a war between right and wrong. Just as the Pandavas had to fight their own cousins, so also

Hossain defended himself against the very persons who called themselves the followers of his own grand-father. But the results were different in the two cases. Truth conquered through victory in one case and through defeat in the other. And, which of these two ideals seems to us to be more sublime, depends upon our individual inclinations and ethics.

Only one thing must be added. The martyrdom of Hossain is an historical fact. But the event has been dealt with by so many Mohammedan poets and dirge singers that it has become a legend, if not altogether mythology. Still, it loses nothing of its value for us; for, it is not history that we are concerned with. Hossain, for all I care at the moment, might be an entirely fictitious character. But it is the story of Hossain as embodied in the culture of Islam that is important and needs to be constantly kept in mind by all Muslims and others who care to know anything about Islam. For, the story of Hossain's martyrdom shows that the culture of Islam does not consist only of aggressiveness, licentiousness and bigotry. The Mussalmans of to-day are, for the most part, degenerate, and might become even more so due to political, economic and social conditions. But while a vestige of Islamic literature lasts, the record will bear witness that in the early period of Islam, one among many heroes, Hossain by name, had sacrificed his kith and kin, his home and life, his nearest and dearest, and proved thereby that there were some values embodied in Islam that were worth all the sacrifice which man can imagine.

But the martyrdom of Hossain, does not shed glory on Islam alone; it sheds glory on mankind. These great men are not born for any particular people, place or time. They have all come to help mankind. Each one of them, teaches the same lesson, differing only according to the circumstances in which it is

given. And all these lessons together emphasize the same truths, namely, the unity of creation, and the existence of higher values beyond the conception of ordinary men. They impel us, by their example, to aspire towards achieving these values.

So the coincidence of Moharram with Lord Buddha's birthday and Mahatmaji's fast is a good omen. It should make us think not of

one or two, but of the many great men that have appeared in different times and different parts of the world and suffered voluntarily in order to raise mankind. Let us be grateful to them, and wish them peace. And when the tenth of Moharrum comes again, let it bring us a loving thought of Hossain also

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